The Churchman

REV. WILLIAM WALTON, A. M., EDITOR.
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NEW-YORK, SATURDAY, FEBRUARY 14, 1852.
AT NO. 12 JOHN-STREET

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
St. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION 8½ " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
" EMMANUEL CHURCH, ... 8 A. M. and on Fridays and Holy Days, ... 6 P. M:
CHURCH OF THE TRANSFIGURATION, 8½ " " 5 "
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 9 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.

Calendar for February.

15. Sexagesima Sunday.
22. Quinquagesima Sunday.
24. St. Matthias.
25. ASH WEDNESDAY. [Proper Psalms. Special Prayers before the General Thanksgiving.]
29. First Sunday in Lent.

MARCH.

3.
5. } Ember Days.
6.
7. Second Sunday in Lent.
14. Third Sunday in Lent.
21. Fourth Sunday in Lent.
25. Annunciation of the B. Virgin Mary.
28. Fifth Sunday in Lent.

Poetry.

For the Churchman.

Spirit of the Temple and the Cross.

No. 3.

MEETING OF JOSEPH AND HIS BRETHREN.
[CONCLUDED.]

PART II.

And now assembled, lo ! they sit,
As guests at Joseph's festal board ;
Oh ! little dream they that their host—
The bondman-child—is Egypt's Lord,

And more,—a brother ! Who can tell
The wondrous ways of God on high ?
No more than mortal eye can trace
A meteor's pathway thro' the sky.

Now at the banquet board, no longer
Could he restrain the brother's feeling,
That rose within his heart the stronger,
The more he struggled at concealing.

And at his order ev'ry soul
Pass'd from the chamber one by one ;
The men in silence wondering
Why they with him were left alone.

Nor long they stood in mute amaze,
For soon upon his brother's breast
He bent in tears, and told the tale
Of grief, to him he lov'd the best.

And while he to his younger brother
Still murmur'd o'er and o'er his name,
Gaz'd on his face and kiss'd his lips,
A thousand thoughts of childhood came—

Back on his heart, like stars that gleam
Upon the midnight wanderer's way,
Telling of that bright golden lamp
That lit his path at dawn of day !

"I am your brother," then he said ;
But scarcely was that holy word
Spoke, ere they sank upon their knees,
As slaves do homage to their Lord,—

And trembled ; for the guilty past
Came o'er them, as grim spectres come
Upon the man of blood in dreams,
Warning him from their midnight tomb !

But soon their brother's voice assur'd them,
That nature had not slept, tho' years
Had parted them, nor had forgotten
Her wonted offering of tears.

"Nay, be not griev'd, nor anger thus
Your souls, that ye your brother sold ;
For God's own hand in mercy wove
The chain, his wonders to unfold.

"Now hie ye back ! and to my father,
Tell him how God hath stretched his hand
In mercy over Joseph, making
Him Lord thro' Egypt's mighty land.

"Tell him to tarry not ; but come
Down ev'n to Goshen, there to 'bide,
He and his children's children, and
His cattle, and his flocks beside,

"Let him not tarry ; lo ! but two
Years of the famine now are past,
And should he 'bide in Canaan's land,
On Joseph hath he look'd his last !"

Nor more could say : for chok'd with tears,
Thick thronging Joseph's feelings came
From his heart bursting (where for years
They dwelt), like spirit from the tomb !

HIBERNICUS.

Selected Matter

From the Christian Remembrancer.

Thomas Carlyle's Life of John Sterling.

Concluded.

But it is time to come to the story itself of this, Mr. Carlyle's latest book.

The interest of it is, as we have said, in his way of telling it. About Sterling himself there was even less of interest than might be found in many other clever and amiable men of whom the world hears nothing : and the most remarkable facts about him are, first, that his life should have been written twice, by such men as Archdeacon Hare and Mr. Carlyle, and should be a matter of controversy between them : and, next, that he whose practical work in life was absolutely nothing, who, first from want of purpose, and then from circumstances, did scarcely anything but talk, speculate, argue, write tales, poetry, and articles, all his life long, should be held up by Mr. Carlyle as a model of earnest and faithful striving, and, in good measure, of victorious achievement, in opposition to the dreams and self-delusions of an age destitute of truth and energy. * * *

His view of Sterling's position as a Clergyman is not creditable to his consistency or his boasted wide and just insight. It is governed all through simply by blind ill-temper. He cannot bear religion, or anything that has to do with it ; and further, he cannot restrain his dislike. This, which he shares with meaner and unphilosophic men, is plainly the account—a very commonplace and vulgar one—of a representation of his friend's motives and acts, which, from all that appears in his book, is simply gratuitous.

Sterling took orders, under solemn and remorseful feelings, at the violent death of a friend, to which he had involuntarily contributed, and at the advice of one whom he trusted. It may have been hastily done ; but all Sterling's acts were hasty. Mr. Carlyle chooses to think and say, that he was—not of course consciously, but really—playing false to his convictions. He worked for eight months, according to Mr. Carlyle's concession, as a zealous and useful Clergyman. His health gave way, and he retired ; but, on Mr. Carlyle's own showing, without the remotest idea of "consciously quiting the clerical profession, far less the Church as a Creed," and was only prevented by ill-health from setting to work again. He even tried to do so, in spite of his doctors :—

"It turned out afterwards, he had, unknown even to his own family, during a good many weeks in the coldest period of next spring, when it was really dangerously for his health, and did prove hurtful to it,—been constantly performing the Divine Service in some Chapel in Bayswater for a young Clerical neighbor, a slight acquaintance of his, who was sickly at the time. So far as I know, this of the Bayswater Chapel in the Spring of 1836, a feat severely rebuked by his doctor withal, was his last actual service as a Churchman. But the conscious life Ecclesiastical still hung visibly about his inner unconscious and real life, for years to come ; and not till by slow degrees he had unwinded from him the wrappings of it, could he become clear about himself, and so much as try heartily what his now sole course was. Alas, and he had to live all the rest of his days, as in continual flight for his very existence ; "ducking under like a poor unfledged partridge-bird," as one described it, "before the mower ; darting continually from nook to nook, and there crouching, to escape the scythe of death"—(p. 161).

Mr. Carlyle chooses to think, against all remaining appearances, that sickness was but the reason ; that the real one was, that he felt that he *had* been untrue to his conscience. We can have but little sympathy with Mr. Sterling's later course : but it is simply unjust to him, for Mr. Carlyle, because he chooses to think that no man *can* believe in Christianity and the Church, to play thus, while writing biography, into the hands of his own theory, and make materials for supporting it out of the reputation of his friend.

It appears, too, as we have said, that these eight months were not wasted :—

"By Mr. Hare's account, no Priest of any Church could more fervently address himself to his functions than Sterling now did. He went about among the poor, the ignorant, and those that had need of help ; zealously forwarded schools and beneficences ; strove, with his whole might, to instruct and aid whosoever suffered consciously in body, or, still worse, unconsciously in mind. He had charged himself to make the Apostle Paul his model ; the perils and voyagings and ultimate martyrdom of Christian Paul, in those old ages, on the great scale, were to be translated into detail, and become the practical emblem of Christian Sterling on the coast of Sussex in this new age. 'It would be no longer from Jerusalem to Damascus,' writes Sterling, 'to Arabia, to Derbe, Lystra, Ephesus, that he would travel ; but each house of his appointed parish would be to him what each of those great cities was,—a place where he would bend his whole being, and spend his heart, for the conversion, purification, elevation of those under his influence. The whole man would be for ever at work for this purpose ; head, heart, knowledge, time, body, possessions, all would be directed to this end.' A high enough model set before one: —how to be realized ! Sterling hoped to realize it, to struggle towards realizing it, in some small degree. This is Mr. Hare's report of him :—

"'He was continually devising some fresh scheme for improving the condition of the parish. His aim was to awaken the minds of the people, to arouse their conscience, to call forth their sense of moral responsibility, to make them feel their own sinfulness, their need of redemption, and thus lead them to a recognition of the Divine love by which that redemption is offered to us. In visiting them he was diligent in all weathers, to the risk of his own health, which was greatly impaired thereby ; and his gentleness and considerate care for the sick won their affection ; so that, though his stay was very short, his name is still, after a dozen years, cherished by many.'"

* * * *

"So in those actual leafy lanes, on the edge of Pevensy Level, in this new age, did our poor New Paul (on hest of certain oracles) diligently study to confront himself,—and struggle with all his might *not* to be a moonshine shadow of the First Paul."(pp. 131–134.

Just these eight months were directly devoted to a work, which Christian and infidel must alike hold to be one of the highest that man can do, —guiding, strengthening, consoling, educating, those who most want such help ; it was done, too, with heartiness and success. And it is just to these eight months, in the course of Sterling's desultory and speculative life, that Mr. Carlyle denies—what he is so lavish of, to the years both before and after—the praise of honest action.

* * * *

Is a man honest only, honestly at work only, with his pen in his hand, and a brilliant and exciting literature all round him, "searching after truth"—and not so, drudging in the village school, and comforting the sick ? Is religion so fatal a thing that, even from these services of charity, it must take away their praise ?

Unless Mr. Carlyle is prepared to go so far, it ought to have occurred to him as a matter of consolation in these evil days, that what Sterling did for eight months, hundreds of men, most of them his inferiors in talent, are doing all their lives long, equally vigorously, and equally usefully, whose only disqualification for the praise of honest workers is their belief in Christianity.

Shortly after Sterling's ordination, Mr. Carlyle became personally acquainted with him—an exceedingly important event in Sterling's life.— The account of their intercourse is the interesting part of the book. Here, bringing up the past as it was once present in its actual moments, bringing up all that was so slight at the time, yet proves to be so imperishably impressed on sense and feeling—scenes and spots, looks and attitudes, sunny hours or rainy ones, condensations or flashings out of character in a passing word— in all this, Mr. Carlyle is in his true element. The means by which he produces the effect are easy to criticise one by one ; but he does make the real feeling of passing life present to your mind. He knows the value of reminiscences in detail. When he notes his first hearing vaguely of Sterling, then across the seas, from "John Mill and Mrs. Austin,"—remembers him as "hanging in his imagination like a spot of bright colors, rather than a portrait with features"— goes on a year or two, and notices a further step —Sterling's novel "Arthur Coningsby," sent down to him by John Mill to Scotland, and read in the summer days among the moors—and gets at length to the sight of the man himself, and the insignificant visit that gave it, *many will recollect, how in the case of friends of their own, dim names, first scarcely noticed, took form and feature through the trifling and chance accidents of daily conversation, till it became difficult to imagine the time when they had* NOT *been known.*

* * * *

These fragments give some idea of the intercourse between the two men. On the part of Sterling, it was to the last, frank, trustful, affectionate, and admiring ; "Towards me," he says in his last letter to Carlyle, a few weeks before his death,—"Towards me it is still more true than towards England, that no man has been and done like you. Heaven bless you !" The last soon came : strength ebbed ; a life of wandering did not restore it. Bordeaux, Madeira, Naples, were in vain, and only steps to melancholy Ventnor. His family began to break up. His father was no longer the "gallant gentleman" of old : his mother died ; his wife just heard the tidings, and the same day died also. He bore up, we are told, bravely and serenely—and at length he went also. He was buried in the Churchyard at Bon-Church.

* * * *

It is of course no more than Mr. Carlyle intends us to infer, that the change in Sterling's mind was in a great measure due to him. The picture through the book is of an eager questioning, clear mind, bending very gradually before an uncouth, massive, deep one ; of an influence, not intentional, but irresistible, communicating not so much the opinions, which were of secondary importance, as the color, and temper, and taste of the stouter and firmer mind, to the slighter and more brilliant one. There is a singular silence nearly all through, as to definite opinions on both sides ; but there is the intention to convey with the utmost significance the impression of a growing and decisive change, in one of them, of all that regulates opinion.

Sterling began as a Christian and a Clergyman. He began with a sympathy for the wise and good of Christendom, and "with the great body of those who are now endeavoring to guide and help onwards their fellow-men." He began as a believer in the Christian faith. Mr. Carlyle indeed is pleased to say that it was "with a mere recognition of the worth of it, but with no *belief* in it all in *my sense* of the word belief— no belief but 'one definable as mere theoretic moonshine, which would never stand the wind and weather of fact'." What Mr. Carlyle's sense of "belief" may be, we know not, and from his use of it in this book, it becomes still more puzzling ; but at the time in question, Christian truths were to Sterling the objects of a faith, which showed itself by all that faith can show itself by. It is a new discovery that it could not have existed, because it afterwards yielded to temptation. But sickness came, and leisure, and with it literary excitement, and the acquaintance—the friendship, of Mr. Carlyle ; the talking, differing, sparring, fencing,—yet, "*except* in opinions," without disagreement. He began as we have said, the Clergyman. He ended, the literary man. "By slow degrees the wrappings of his Ecclesiastical life was unwinded from him ; by laborious effort of detail, the fragments are picked off from him, and he is free of it in soul, as well as in title." He began as a Christian ; at his death, he had ceased to be one. He ended, in Mr. Carlyle's phrase, "not as a sceptic"—"if you can understand it"—not as "vanquished *doubter*, but as a victorious *believer* and *doer* ;" which means, that "out of the abysses of conflicting disbelief and sham-belief, and bedlam delusion now filling the world, he, like all men of reflection, had to seek out and shape a religion for himself." He began in hope and sympathy. He went hence with the doctrine ringing in his ears, in every form of energetic scorn and savage merriment, that goodness and faith were dead among men ; that, with the exception of a few "honest fighters," such as Mr. Carlyle, fighting each their lonely and desperate battle, the whole generation with which he had lived in company was one of impostors or fools. "I tread the common road," he writes, in his last melancholy but touching letter to Carlyle —"I tread the common road into the great darkness, without any thought of fear, and with very much of hope. Certainly, indeed, I have none."

"And so he played his part among us, and has now ended it : in this first half of the nineteenth century, such was the shape of human destinies the world and he made out between them. He sleeps now, in the little burying-ground of Bonchurch ; bright, ever-young in the memory of others that must grow old ; and was honorably released from his toils before the hottest of the day. * *

"Like other such lives, like all lives, this is a tragedy : high hopes, noble efforts : under thickening difficulties and impediments, ever-new nobleness of valiant effort ; and the result death, with conquests by no means corresponding. A life which cannot challenge the world's attention ; yet which does modestly solicit it, and perhaps on clear study will be found to reward it.

* * * *

"A man of infinite susceptivity ; who caught everywhere, more than others, the color of the element he lived in, the infection of all that was or appeared honorable, beautiful and manly in the tendencies of his time ;—whose history therefore is, beyond others, emblematic of that of his Time.

"In Sterling's writings and actions, were they capable of being well read we consider that there is for all true hearts, and especially for young noble seekers and strivers towards what is highest, a mirror in which some shadow of themselves and of their immeasurably complex arena will profitably present itself."—pp. 342, 343.

It is a bad look-out, indeed, for the Time, if its thinkers and workers, and "honest fighters," are only such as Mr. Sterling and Mr. Carlyle. Of Sterling we have nothing more to say. He may have been, according to his opportunities, a diligent and earnest inquirer after truth, though it was not given him to find it : the only proof that Mr. Carlyle gives us is, that he ardently pursued literature, and was drawn away by it from religion ; and this is none at all. But Mr. Carlyle's claim to that title is becoming more questionable, every book that he writes ; and this doubt arises, not from the conclusions to which he comes, but from the tone and spirit in which he speaks. Here is a man professing the most sacred reverence to truthfulness on the one hand, to earnestness and reality of mind and life on the other. Before his time, and widely spread, there has been a religion which has, eminently and without gainsaying, gathered to itself the flower of all excellence, in these later centuries of mankind ; has been put to the proof by the truthful, and practically tried by the earnest, and has not failed them. And it still lasts and works : it is all round him, still believed in and trusted by truthful and earnest men. If it is not true, the light and hope of the world is put out ; but, nevertheless, truth is truth—by wishing it, we cannot make a thing true that is not. But it is, at the first glance, a monstrous thing, that any man should touch on such a contingency without feeling what he is doing ; without showing that he is serious and knows what he is about. It is not bigotry, but the instinct of true feeling and common sense, which gives a summary judgment on any one who, in intermeddling with such tremendous interests, lets us discover those intellectual temptations, conceit, or pride, or gloom, or restlessness, or love of theory, which are as imperious over their victims as the coarser ones of sense, and if more subtle, are as real and as discernible. Into this position of seriously facing the question—and showing us that he is seriously facing it—whether, and how far Christian religion is what it is generally thought to be, Mr. Carlyle, while scornfully asking on all sides for earnestness and intelligible language, has, as far as can be seen steadily declined to place himself. For every fact and principle that he has ever stated, its truth remains just as it was ; but his writings go on the assumption that no man of sense and honesty believes it. Mr Carlyle talks much of lies. It is on this lying assumption that he is now writing. Even he has not told us, in so many words, what he ventures to disbelieve.

Mr. Carlyle has gained a great reputation for being a true hearted and earnest man. Unless it is absolutely impossible that he should be an impatient, a one-sided, an arrogant, a soured and querulous man, we see nothing to drive us to this belief. The invention of new words of sarcasm, and the applying them with pertinacity and keenness to the weak sides of all sides alike, is in itself a proof of no more than of a taste and a power for venting dislike and scorn. Many of the vulgar-minded of our race have had the taste, at least, if they have not had the power. And when Mr. Carlyle comes to the great questions on which the destiny of men and society hinges, he is, in substance, in his view and grasp of them—in spite of his power over detail and circumstances—as trivial, as cloudy, as unsatisfying, as destitute of any proof of powerful and solid thought, as the ordinary run of orators and scribblers, who furnish subjects for his sarcasm Society has always been infested with imposture and sham. It is well to tell us so in sharp terms. But what more ? Other phenomena it certainly has, equally striking and more attractive. What of them ? True also, cant, and sham belief, and false belief, and innumerable confused proofs of unreality and folly, float on the surface of religion, and overload the Church : so they have always done, and always will. It is no peculiarity of our days, evil though they be ; and it is hard to imagine a poorer, or more vulgarly superficial view of religious history and belief, than one which takes these accidents as the substance and core of them —the really important and significant portion of them. Yet this is the philosophy which pervades and regulates Mr. Carlyle's writings. He will not trouble himself with the *whole state* of the facts. He dislikes, and he wants to teach others to dislike ; and he does so by appealing to feelings which are just as bad as any that he attacks. He appeals against society, against the Church, against Christianity, not to earnestness, but to that counterfeit of earnestness, which can be as severe and bitter as possible in its easy-chair ; and takes for its guarantee that it is original and in advance of the time—not as other men are, slow and behind it His way of teaching us earnestness is by every means in his power to produce the impression, that earnestness cannot have any thing more to do with the religion, laws, institutions, people, to whom we certainly owe all that we have, and from whom we cannot, if we would, divorce our feelings and ourselves.

Voltaire attacked religion, not by contradicting it, but by mocking it. Mr. Carlyle does not contradict in words : he only brow-beats. It has out-lived Voltaire. In a score of years, Mr. Carlyle will not be thought as formidable as Voltaire.

A SERMON preached in St. Luke's Church, New York City, St. Luke's Day, 1851, in behalf of St Luke's Home for destitute Christian Females. By the Rector.

Only they would that we should remember the Poor : the same which I also was forward to do.—*Gal.* ii 10.

Ever since the Lord of Life took to himself a body like ours, there has been felt among all who are His, *a deep reverence for man's body.*— By His very incarnation, there henceforth dwelt in humanity, a fresh, an intenser feeling of sympathy for every form of human suffering. From Christ, as He stood among us, in our nature, there gushed from His feeling bosom towards the surrounding distress, a compassionateness which no weariness could lull, and which no toil and fatigue could blunt. Had His "Mission" to earth been simply to assuage bodily ailments, the foundation then laid would have been built upon by every generation of mankind, in honor of the world's Benefactor, the real lover of His kin.

And yet, the fountain of health and alleviation which in His person was opened in Judea, and which sent out streams of life and supplies, —leaving restoration and gratitude to mark His humble steps, as the green line of fresh grass stretching through the parched meadow, betokens the under running of the fertilizing rill,—this fountain of Christ was never designed to dry up, on His visible departure.

It was opened, indeed, *miraculously*, like the first trees of creation, with their fruit already ripened. But it was to continue living and operative, like nature's after produce, by the operation of energetic means. Christ's own beneficent healings,—His feeding the hungry,—His deep sympathy for the distressed and desolate, were but the first fruits of a gracious power, never intended to stop with his *visible* ministrations.

And it did not stop there. For where did we say the living spring of kindness and mercy started ? Was it not in and through that body which enfolded "the divine nature ?" And does not scripture tell us that this body is Christ's Church ? So that in some true, though mysterious way, the Church—the blessed company of the redeemed—is the body of Christ,—an extension of His own nature.

That, then, which characterized our Lord personally, must still characterize His body. True, mercy and love, and kindly act, and supplying hand, are no longer displayed in their first *miraculous* exercise ; yet their fountain—Christ our life—is lodged here. And what first exhibited itself supernaturally, afterwards flows on ordinarily, as the stream quietly followed the Israelites, though its first gushings was from a rock smitten by the rod of Moses.*

Thus through the Apostles in living connexion with Christ's body, and then through those who on all sides have from age to age been joined on to the Apostolic fellowship, has Christ, the well-spring of alleviation for suffering humanity, been unfolding Himself ; and now by us, as embodying His spirit, would He still reach forth the hand of charity to succor the woes and distresses of all His kindred flesh.

The nearer the fountain, the more, unquestionably, was its miraculous power displayed.— Next, the disciples, almost like their Lord, were enabled to meet the calls of disease and want.— Yet the more ordinary and settled workings of effective relief, was recognized at the beginning in the cheerful sacrifices of toil and money.— Those of possessions freely shared them as every man had need.† Female devotion softened and brightened all around a departing Dorcas.‡ The feeling heart of the once fierce Macedonian|| beats with kindly pulsations towards the necessitous brethren of Judea. Not even the depths of Achaia's§ poverty could quench their liberality to the poor saints at Jerusalem, who, for their faith in the Lord Jesus, were suffering every earthly loss. All seemed to realize, that as "Christ was *in* them the hope of glory," they must put on Christ and wear His outward garb of mercy and good works. So treasured in all *hearts* was the remembrance of those words of the Lord Jesus, "how he said it was more blessed to give than receive,"¶ that the saying scarcely needed a formal record in the holy Gospels.

Thus Christ went on reproducing Himself in spirit and self-denying charities and laborious sympathy. And His followers, throwing out the hidden life of their master in those rich deeds of true affection, soon made Christian charity so proverbial, that even in Tertullian's time the world was forced to confess, "See how these Christians love one another."

Indeed, the heathen would have it that "Christians had some unknown characters imprinted on their bodies, and these characters had the virtue of inspiring them with love for one another." Lucian, an early satirical writer against Christianity, does in fact but speak words of their praise, when he declares that the "Lawgiver of Christians makes them believe they are all brethren ;" and, adds the satirist, "it is incredible what pains and diligence they exercise in every way to succor one another." And Julian, the bitter apostate, knowing the folly of attacking religion with open violence, ordered the pagan priest to vie with, and even surpass, what he terms the charity of the superstitious Christians. "For it is a shame," he adds, "that the impious Galileans should, in their abounding benevolence, not only provide for their own poor, but for ours also."

Thus did the Gospel, in all its ministrative love, become emphatically a Gospel for the poor In the city of Alexandria alone, more than five hundred persons were kept for the pious office of attending on the sick. And when the number of captives perishing from hunger, had exhausted for their redemption the alms of the Christians in Numidia, their large-soul Bishop declared, that in such a strait God did not require at the altar their precious vessels ; and he caused the massive service to be melted down and paid out for the ransom of the prisoners.*

Truly, our early brethren proved—as they called themselves — "Christophori," bearing Christ within them. They studded every land where they dwelt with pious foundations, hospitals, asylums. The Bishop of Constantinople says, consider among how many poor, among how many widows and orphans, this Church distributes the charity of one rich man. Three thousand pensioners were on its list.

Thus was handed down to each successive rank in Christ, this lively comment on the doctrine of their Master. The pass-word of Christians, whether clergy or laity, seemed to be, "Remember the poor ;" and yet the charge was apparently needless ; for the response was promptly forwarded by the "faithful" sentinels : "The same I am also forward to do."

"*Remember the Poor.*"—The Church's trust.†† The striking note of Christianity. The pass-word of believers. The true mark for the Great Shepherd in knowing His own. Love's binding cord of sympathy and fellowship. That which causes us to feel we are all one in Christ Jesus ; which acknowledges we brought nothing into this world, and that we can carry nothing out ; and that having food and raiment bids us be content.

REMEMBER THE POOR. I cannot announce this legacy of Christ without trembling for myself, for you, for the Church in our day. It is a fearful subject for earnest contemplation ! It is so awful, so appalling, so withering in its rebuke. I do not wonder all speedily turn from it, unless they are deeply thoughtful of the last-day account of their stewardship.

The poor of Christ,—those whom He once "washed and sanctified,"—thrust out from their brethren into damp cellers and cold garrets, so stiffened by the moist walls, or benumbed with cold, as to have scarce left faculties for spiritual ejaculations, even had they hearts warmed by experienced kindnesses ! The poor of Christ— fastened down to their tedious, wearing toil ; the feeble and decrepid and almost blind made a prey to the grinding, iron hand of *covetousness*,— trying with strained eye to point aright their unsteady needle, on the garment of a long day and midnight's incessant stitch, in order to gain six, or eight, or by better favor ten pence, to provide a scanty morsel, and prevent being turned shelterless into the street.‡‡

THE POOR OF CHRIST ;—without substantial fellowship ;—fearing that in sickness no soothing hand will minister to them ;—that in death none devout will bear them to their burial ; but that their bodies, though made temples of the HOLY GHOST, and which Christianity bids us so sacredly to revere, may yet, like a thousand others, have scarcely enough of mother earth to cover them in her bosom for a month.|||| Oppressed with this fear, those who have saved a little are found driven to the expedients of voluntary associations ;—giving to these the time, the saved pence, and the warm sympathy and kind words, that ought all to be won and garnered up in Christ's kingdom, and form a treasury of sympathy, and alms, and poor man's blessing and prayers, and rich man's abundance, for disbursement as every man has need.

Oh, the poor in Christ ! Our aged and infirm brethren ; once well to do in life ; once surrounded by rich friends, or sympathizing relatives, now out-lived, or no longer at hand.— These honored servants of Christ—our brethren —*homeless*—fearful that some common receptacle for the vile and degraded and the impious, shall be the home of their lingering days ; the bar to further religious privileges ; their effectual removal from the *sanctuary of their God*, that one remaining spot on earth of their devout longings and solace !

Brethren, this state of things is alarming.— Yet it is an aspect of the present state of the Church, which not to ponder on is madness.— Both bodies and souls of Christ's poor are neglected and dying. They have not homes either for their bodies or spirits. Few of the wealthy make provision for the destitute in the same Church with themselves, or elsewhere.§ Seldom any parish puts a stop to renting pews, so long as there is a paying applicant for a seat.— Instead of those with means making up the necessary support of the parish by their increased individual liberality, an assessment goes on till the building is pretty effectually emptied of all but the more able.

This state of things cannot long continue. If the spirit is abroad and reanimating Christian breasts,—that spirit which made suffering and pain and sorrow sacred and holy,—it will thaw this ice about the heart ; it will drive out these abominations from God's house of prayer, and go on to reveal itself in those hospitals for the sick, poor, aged, and strangers ; in increased church accommodations ; in those homes for the outcast and desolate, which are the perpetual appendages of Christ's living body. Through these expressive means is it, that Christ's compassionateness ever seeks the ends of His mercy. They are the peculiar note of His Holy Catholic Church.

I know the world here imitates. Benevolence is such a favorite mask, and one withal so lovely, so sure of winning, that all institutions setting themselves up as Christ's kingdom, or its rival, show their lists of noble charities. Yet, it has been truly remarked, "they do but imitate the ministries of manifold charities through which the mystical body of Christ consoles meek, broken-hearted, and mourning spirits. At the outset, sects are always distinguished by a great profession of sympathy with the spiritual and bodily sufferings of mankind. They found themselves on the alleged neglect or inability of the Church to minister to the contrite and the afflicted. Their strength lies in their popularity, in their moving affectionateness, and forward profession of disinterested solicitude, and in stealing away the hearts of the people. But this lasts only for a time. The first zeal dies when the point is gained ; labor and care grow slack, and self-denying charity cold and scant. * * * * Howsoever long they may simulate the notes of the Church, adopt its language, and affect its charity, they sink by mere exhaustion at last."¶ Yearning hearts are at last drawn away from them by strong vital attractions of fervent charity in the Church.

And just as this her charity grows more and more fervent and spreading, shall we perceive the erring, the straying, and the bewildered, return to the fold of the true Shepherd and Bishop of their souls.

To be continued.

Communications

For the Churchman.

The Place whereon we stand.

X.

Indeed, we ought to be united who love the Church and Catholic Faith, detesting the adulterous error which is by God detested ; for whosoever speaks of what we have touched but lightly, not stirring its most obscene and noxious depths, whoever calls it essential falsehood and hateful to the Most High because of its untruth, must expect to find his words unwelcome to other ears besides those of the adversaries. There is a wavering inclination in some, who stay in our Communion much as the unsubstantial down of weeds is stayed in one place or another, tilting and unsteady, ready to go farther if but urged enough. These are not many now, thank God ! nay, very few ; but there are some whom nicer eyes and ears will soon detect, stretching the nostril, snuffing in the breeze from Egypt, although they dare not, or are too lazy to go thither for the leeks and onions and garlic for which their mouths are watering. The tawdry sensualism ; the pomp and puppetry ; the magnificent impudence ; the prying into and privity to all secrets, of which the larger number ought to be buried in the very soil that breeds them ; above all, the tyranny over consciences (although this is an awful arrogation that we may fear shall slay uncounted thousands of the Romish priesthood for substituting their own responsibility in place of that of individuals whom God made, each man answerable for himself), there are yet more among us hankering after these poor things—content, meanwhile, to recognize the claim of kindred to practices and doctrines Catholic, and dreading lest in an unwelcome hour, too utter and too final separation should be made between—than would, themselves, confess.

These bring up special pleas against the condemnation of this Romish sect and system ; offended very likely that we believe *Delenda est Carthago ;* and that the Romish body will be swept away, as dust or ashes, except it soon repent, or that, ere long, it will be as unlike its living self as any mouldering skeleton, swaying aloft and swinging, while through its empty framework the winds are whistling wo and wailing to such as make the truth a lie. One such objection is, that holy men have lived and died under the influence and indeed in constant earnest practice and profession of every thing that we have characterized or can characterize as false in Popery. We grant it instantly, for we have no quarrel with men : we grant that many, otherwise abounding in good works (not such as are making a greasy and most beggarly mountebankery of their adopted system as if prompted by the devil—or, by the Holy Ghost, against themselves, constrained—to make it despicable, as Mr. Frederic Oakley, Mr. "Ignatius" Spencer, and especially the less insignificant but more pitiable Mr. J. H. Newman), and when it has been granted, what, after all, has been admitted? Is it that falsehoods are not false? That they are not, when foisted into the Faith, heretical, offensive and injurious to God and man? The heart of an objector, perhaps, half-braces-up itself to answer yes, but dares not ; for we deal with men who are permitted to be, as God wills, intelligent and self-guiding, under Him, whether for good or evil, and who have not ridded themselves of the assurance that He will hold them answerable. We show to their very eyes what we affirm about these errors, and they must see and own them ; and they do ; and while the truth hangs, not afar off, and twinkling through the twilight or deep darkness, but broad and bright, in golden letters to be seen and read of all men, we challenge the search of monuments and records, secure that all will bear it witness. Let it be granted, then, that there have been good men professing Romanism, and practicing

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* Exodus, xvii. 6.

† Acts ii. 44 This community implied by no means a communion of *possession*, but merely of *use*. See Mosheim's His. Commu. vol. i. p. 152.— Murdock's trans.

‡ Acts ix : 39.

|| Rom. xv : 26.

§ 2 Corin. viii : 2.

¶ Acts xx : 35.

* See in Saurin's Discourse on Almsgiving, these and other instances of the spirit of charity among the early Christians.

†† "Then saith He to the disciple, 'Behold thy mother!'" John xix : 27.

‡‡ It is only those constantly among the poor, who are at all aware how manifold are such instances.

||| See a late Report in regard to some of the shocking interments of the poor.

§ How refreshing the exceptions where a Church is built by a rich individual, and chapels are provided by wealthy parishes.

¶ This was the noble and well-deserved testimony borne by Manning to the Church of his first love, and which had sustained and nourished him to his rare spiritual attainments.

it, in spite of all its errors, and what then? Unless it could be proved that there are none elsewhere, (which no man would well venture to attempt, in daylight,) or that there are, elsewhere fewer in proportion to the number of adherents, (a cheerless possibility, and that only until it should be tried)—no argument could be founded upon our admission. Who, that has thought and been at pains to inform himself fairly of these things, is ignorant that every system of religion ever yet professed, can show its saints.—The very heathenism of an apostate Christian even, as all ages since have called him, wears a seeming, outwardly, of reverence for prescriptive and traditional religion and zeal for works of beneficence,* but if we look back to the philosophers of earlier times, or look out on the Baptists, Unitarians, Methodists, or any other sect, we shall see many men of them eminent for pure morals and good works. Mahommedanism and Brahmanism present them; and while it stands confessed by holy fathers of the Church, that men like Socrates and Plato may have received of the Holy Ghost, though outside of the covenant, who shall shut up the Sun of Righteousness within the four walls of the visible church, so that no rays shall shine beyond?—Surely, though it would not be safe to name those who are accepted, in spite of the errors of the sect to which they belong, yet we might find, according to our judgment, out of each different body of professing Christians, Romanists, notwithstanding their corruption of the Faith, Brownists and Presbyterians, notwithstanding their violation of the priesthood,—a remarkable resemblance to our own venerated worthies in the Catholic Church since the Reformation, or in the early days, before a Reformation had been compelled or needed. Yet, certainly, all the while, we must believe and know that God's own system, as we have it, is best adapted to promote the growth in Grace and in the knowledge of our Lord and Saviour Jesus Christ. The wonder is that we can have such and so great a mass of selfishness and sluggishness among us as we have; and it is no wonder that, while the grace of God will have its way, and that which springs up in the fountain's basin must, if it be not drawn from it, flow out, or find its way upward through the air, the thirsty strangers should content themselves to seek it where it trickles out along the ground, who would have found the living pool had their way been but marked to them by crowds returning fresh and strengthened, bearing their brimming pitchers with them.

The life and character of individuals does and will illustrate and adorn the history of their sect, and yet this has no immediate bearing, whatever, on the question of the systems being of divine institution. Pilate's unanswered question, asked when the truth was standing there before him, in no fabled form, but in true flesh and blood, underlies all others, and these may be taken up and be laid down again, a thousand times, without disturbing it: what is the Truth? whether professed by holy or unholy men in any particular place, at any particular time. The TRUTH,—the *true Church*,—the *true Faith*,—these are not only best, but are the only things to choose, out of all others, by those who have a choice to make. Here we may leave this question, satisfied. R. T. S. L.

Christ Church, Newark,
Feb. 5, 1852.

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* Julian urged on the heathens the giving of alms, founding of hospitals, &c.

For the Churchman.

Sundays Abroad, Evangelical Religion, &c.

MR. EDITOR:

When men profess to be peculiarly *Evangelical*, they ought in justice to themselves to be peculiarly circumspect. Their motions will be more likely to be scrutinized than those of persons of less pretensions, and their aberrations and delinquencies more likely to be exposed.

Some months since a series of articles appeared in the *Protestant Churchman*, relating to matters and things in the Diocese of New Jersey. The writer's object was to represent the affairs of the Diocese in a most unfavorable light, to produce the impression that formalism was usurping the place of *vital* christianity, and by a special reference to the city of NEWARK to furnish examples of the Romish tendencies of certain of the clergy. Whatever may be said of the truth or justice of small portions of these censorious papers, it must be admitted that as a whole they were written in a very bad spirit, and that their "tendency" was rather to repel non-episcopalians *from* the Church, than to effect a reformation *in* the Church.

Within a few weeks another series of articles has appeared in the aforesaid Protestant Churchman. They come from the other side of the Atlantic, and are penned by the Rev. E. W. P. Now that Mr. E. W. P. wrote the whole of the first series, I will not positively say; but I know that he approved of them, and sent them out of his own parish to be circulated and read; and that they were ascribed to his pen, because he in conversation had expressed sentiments akin to those therein contained. Though not "read and approved of all men," he could affectionately clasp them to his breast and exclaim, "ye are *our* epistle."

And what sort of a churchman is this zealous partizan, this licensed censor of his brethren? how does he employ himself during *Holy Time*? in what way does he spend his Sundays abroad? These are inquiries which churchmen may pertinently make; for if they should find that his practice is not consistent with his profession, they will throw aside his articles as of no value whatever, and challenge his claim to the appellation of *Evangelical*.

As to his churchmanship, some idea may be formed of its character from the facts, that instead of keeping his children under his own supervision, or sending them for instruction to some *church* school, he placed two of them (at a distance from home) in the charge of a Baptist minister, who of course denies that they are by baptism in covenant with God; and that on the last Festival of the Ascension, he neither attended the Convention of the Diocese of which he is a Presbyter, nor opened his own church for the religious services which in the Prayer Book are prescribed, but left his parish and travelled to New York to hear the warblings of the Swedish Nightingale!

The following is the mode, according to his own narrative, published in the Prot. Churchman, in which he spends a part of his "Sundays abroad." "At the baths of Leuk we spent our Sunday. There was no Protestant church there, and we repaired respectfully to the Romish house of worship. There was nothing worthy of note in the service of the mass, the same forms prevailed every where," &c. "On leaving the church, we passed around the corner of the edifice, through a vile yard appropriated as a cemetery, and casting my eye down into a kind of cellar or crypt under the church, I saw rows of poor pine benches running at right angles with the flight of dirty stone steps leading down into it. I said to my companion, "Pray, what's this? let us step down and see." We did so, and there in a damp, miry cellar, perhaps 15 feet square, were fastened against the wall images of Mary and her child, and vile, dirty, bleeding, wooden representations of our Lord." Upon inquiry our author found that the people "came down here to pray amid the bones of their kindred," which were "promiscuously heaped together, excepting that fearful rows of teeth and 'holes where eyes did once inhabit,' added to the spectacle of unmitigated horror." "The only Sunday we spent in Belgium, was in the venerable old city of Bruges. There Romanism appeared in a more favorable light than in any other spot that I have visited." "It boasts a cathedral, and several immense churches and hospitals, and a celebrated English convent, all of which we visited. As we were going to the cathedral to morning service," &c., &c. "After the 'pomp and circumstance' of the Romish ritual, we repaired to the English chapel, and had the gratification of uniting in the devotions of our own beloved Church." "In the afternoon we visited the church of Notre Dame, a very celebrated, and vast, imposing structure. No Romish worship has impressed me like that at Notre Dame of Bruges. I stood not far from the door, not wishing to distract the attention of the worshippers by passing through them on my way to the altar." "On my left were about 40 or 50 girls in white muslin, the inmates of some school or asylum, standing or kneeling, as the changes in the service required, and looking towards the altar. I was the innocent means of greatly distracting their devotion and disturbing their gravity. I was curious to know whether their prayer-books were in Latin, or German, or Belgian, and I stepped up to one and peered at the book as she held it reverently before her. I saw that it was Belgiac, and raising myself up, saw dozens of the girls with their books to their faces, and their fair skins suffused with crimson, and some shaking with laughter, while the little maid, whose book I had scrutinized, held it in the same position, looking the very picture of suffering innocence." "It was some minutes before gravity was restored, even by the aid of the careful mistress who directed their movements." "From the church of Notre Dame we stepped into St. John's Hospital, where some very valuable paintings are preserved. One of the most curious is a representation, in several paintings, of the eleven thousand virgins of Cologne," &c. Here the writer was requested to enrol his name and profession in a book provided for the purpose. He did so, and at the polite suggestion of the attendant, wrote himself an "Ecclesiastique."

Now, sir, I affirm that such a clergyman as this does not possess the true Church-spirit, and that he is not the man whose province it is to lecture his brethren, or to circulate articles to their discredit, on account of their "tendencies." The true churchman will treat his baptized child as if he were a member of Christ, the child of God, and an inheritor of the kingdom of heaven; and instead of placing him in an atmosphere where he must necessarily be exposed to *malaria*, he will fulfil his engagements as a sponsor, and supply him with the wholesome and bracing air of the Church. The true churchman will obey the canons of the Church which relate to its councils; and if he cannot control the movements of conventions as he desires, and thinks that "every thing" in consequence is "going wrong," he will with the indomitable spirit of a LUTHER contend, until wickedness (if such there be) trembles in its high places. The true churchman will duly observe the Festivals of the Church. Does the lover of his country joyfully celebrate the day which commemorates the declaration of his country's independence? Much more will he who loves his Saviour love to commemorate the days which were signalized by important events during his manifestation in the flesh as the Son of Man. Does the sincere christian, when looking back to the death-bed of a father, a brother, or a friend, who has died in faith, fervently ejaculating, "Thanks be to God who giveth me the victory," delight to dwell on the "joy and peace in believing" with which he seemed to be animated upon the contemplation of the "Heavenly Jerusalem" to which his soul was hastening? Much more will it be his pleasure to meditate on the affecting circumstances attending the death and resurrection and ascension of the Lord of Life, to whom he owes his all, and in the assembly of the saints on earth to sing the praises of the King to whom Cherubim and Seraphim continually do cry. Does the believer in Christ desire to be, as was the beloved disciple, *in the Spirit* on the Lord's Day? He will, whether at home or abroad, endeavor to *keep* the Christian Sabbath. It is Holy time, and not to be desecrated. It is the weekly festival of Christ's resurrection, and not the season for hunting up superstitious vanities, or for "repairing respectfully" to scenes of idolatry, or for visiting from mere curiosity celebrated convents, and hopitals adorned with paintings. No, no. There is something radically wrong in the head, or in the religion of this our "Ecclesiastique." He does abroad what he would not, if he could possibly prevent it, suffer his parishioners to do at home. And while the scriptural interrogatory may pertinently and with much emphasis be addressed to him, "Thou that teachest another, teachest thou not thyself?" he will vainly hope to be able to strengthen the cause of his party by a perpetual cannonade against Romish tendencies.

Ευαγγελιον.

Newark, Feb. 4, 1852.

P. S. The Reviewer of the *Newark Daily Advertiser* is one of those who stand on the "broad platform," but he does not approve of all that is said by the Rev. Messrs. Henry Ward and Chas. Beecher. He likes Bishop Doane and probably will not fall out with him; but he likes him because, in spite of the Bishop's exclusiveness and anti-Plymouth prejudices, he thinks that he (the Bishop) possesses the true Puritan spirit. Stanford & Swords sent to the Reviewer a copy of the Rev. Mason Gallagher's "True Churchmanship Vindicated," relating, he says, "to matters which have caused much disputation between different portions of the *denomination*" with which Mr. Gallagher is connected; "and the conclusion at which the author arrives, ranges the Episcopal Church on that *grave* platform of faith and love, upon which all who will may unite their strength in carrying forward the great work of the world's salvation—a work with which exclusiveness is entirely at variance." He does not mean, I presume, that exclusive churchmen, such as Bishop Hobart was, are at variance with the great work of the world's salvation. If that *is* his meaning, he shows little regard for the feelings of the donors of the book. The Reviewer is delighted with the Jubilee Sermon, entitled the "True Glory of the Church," delivered by the Rev E. W. Peet, rector of St. Paul's ch., Rahway, N. J. "The writer (we are told) is plainly a man of large sympathies. He looks upon the Church as composed of the great body of followers of the Saviour in all parts of the world, and wherever he sees a man living in the spirit and conduct of a christian, he beholds a brother." "Of the society whose 150th anniversary he was celebrating, he says, 'Its missionaries and its founders were very decided churchmen, but they were what would now be called *moderate churchmen*. The assumptions of some of the present day, the vagaries of those who dote on a sacramental system, they did not know, they did not teach. They loved their Church for the purity of her doctrines, and for the correspondence of her order and her worship with primitive antiquity; but they did not *un*church those who love the Lord Jesus Christ'." Indeed! did the author or his reviewer ever hear of Johnson and his compeers of Connecticut? did he ever hear of Seabury and Beach? did he ever hear of George Keith, the converted Quaker? These self-denying men acted on the exclusive principle. The sacramental system was their's. Had it not been, Congregationalists, Presbyterians, and Quakers, would all have remained as they were, in the midst of "the great body of followers of the Saviour." Had it not been, "the best of all sorts of people" would scarcely have thought it worth their while to "*come over*," as they did, "to the Church of England," under the ministrations of the Rev. Mr. Brook at Elizabeth Town, *Rahway*, &c. MODERATE CHURCHMEN, forsooth! Was St. Paul a moderate churchman? Go and read the first three chapters of his first letter to the Corinthians. The reviewer says that as an historical fact it is related in this discourse that when the Society for Propagating the Gospel was organized, there was no clergyman of the Church of England settled to the north of Maryland or south of Virginia. "There was one congregation in New York, and one in Pennsylvania." "And this was full 100 years after the permanent settlement of the country. These facts show very clearly that the religious characteristics of our country, to which we are and ever will be so much indebted, and which flourished in full vigor during the first century of our existence, were imparted by denominations other than the *one* here spoken of. And these facts were mentioned by the preacher, we presume, to hint gently at the folly of 'some assumptions of the present day'." What particular "characteristics" the reviewer alludes to, does not appear. *Toleration* cannot be one, that's certain. Neither the colonists of Cape Cod, nor those of Boston, nor those of New Amsterdam, appreciated such a commendable characteristic. To what *class* of characteristics does he refer? To the radical, or to the conservative? to that which distinguishes the abolitionists, or their opponents? to that which belongs to the school of Cheever, or the Beechers, or Bellows, or Chapin? These religious characteristics, we are told, "flourished in full vigor during the first century of our existence." How immeasurably absurd! Did the reviewer ever compare a "hawk" with a "handsaw"? With almost as much propriety may he attempt to compare the religious characteristics of New England, New Netherlands, or Pennsylvania, in the 17th century, with those which distinguish our country at the present day. If Mr. Peet's moderate churchmanship has not dwindled to the veriest latitudinarianism, he may step up upon the "*grave* platform," and cry out, "O! save me from my friends!"

For the Churchman.

Chanting the Psalter.

MR. EDITOR:—

It was with no surprise whatever that I read in your paper of Jan. 31, the article of "Rubricus" on "Chanting the Psalter." There was no new argument or information in it. The objections have been answered over and over, and may therefore be easily answered again. The article of Rubricus, however, breathes an honest and good spirit, and I trust he will not feel hurt by anything here said in reply.

Every detail cannot be answered in full; for it would take too much room and time, and be insufferably tedious to the reader. But the main points shall be taken up in the order in which they are presented by "Rubricus" himself.

Mr. Peck paid no ill compliment to the Trustees of the General Theological Seminary, either as to Elocution or Ecclesiastical Music. The Service cannot be intoned well by a man who cannot read well, and therefore a Professor of Elocution, were any such to be found, would not be superseded by the choral service. But, sir, in alluding to the "appointment of Professors of Elocution" in "our Theological Seminaries," Rubricus does not speak by the book. There is no such professor in any Theological Seminary in the Church of America. The General Theological Seminary has a "Professor of Pastoral Theology and *Pulpit Eloquence*," who was present at that meeting of the Ecclesiological Society on the night referred to, who is admirably conversant with all the duties of his professorship, and who would have been prompt to speak out if he thought his department were interfered with. His full acquaintance with his duties sufficiently accounts for the fact, that he never even suspected any such interference from an adoption of the choral service. The Seminary at Alexandria has also a "Professor of Ecclesiastical History and Polity and *Pulpit Eloquence*," and the choral service does *not* include singing the sermon, although Rubricus seems to think that it *ought* to. Pulpit Eloquence is left, in all its glory, to the professors and preachers, without aid or support or interference, from organ or choir.

As to the professorship of Ecclesiastical Music, the Trustees of our General Theological Seminary have already forestalled Mr. Peck.—Several years ago (although Rubricus seems not to have known of it), they provided for the appointment of a Professor of Ecclesiastical Music, as soon as an endowment should be given for the purpose: a wise provision, which we trust the liberality of some wealthy and musical churchman will soon enable them to carry into effect.

"Worshipping by proxy" is condemned by no one more strongly than by us. But the use of the *proper sort of music* greatly helps, rather than hinders, the joining of the congregation in the praises of God, as all experience testifies—That a large portion of the present "Cathedral chants" does, "both by the compass and pitch, and by the style of melody, shut out the mass of men in the congregation from taking any share at all in the singing," is but too true: and therefore we hope Rubricus will aid the Ecclesiologists in their noble efforts to restore the old Gregorian music, which is free from all those great faults, being meant for "*masses of men*" to sing, and not for a "quartet in the organ loft," led by women or children. If *reading* instead of singing, however, will ensure truly congregational worship, whence comes the soft sibilant silence that reigns throughout four-fifths of our churches?

Now for the Rubrics. If Rubricus will fill up the ellipsis in the rubric before the Jubilate, &c., to *suit himself*, he may, of course, make anything out of it he please. No allusion was made to a liberal, or reasonable, or historical, or ritualistic Rubrician, but only to a *strict* one: and I defy a *strict* one to give any sufficient reason why he should go back some *two pages* to the Rubric before the *Te Deum* to fill up an ellipsis, when it is sufficiently and grammatically and *strictly* filled by going back only *two lines* in the very Rubric in which it occurs. Rubricus and I of course agree *practically* as to what the Rubric really means. It was brought up, in the discussion, only to show to *strict* rubricians that a rigidity strict enough to condemn us, would necessarily condemn themselves.

But, "at the beginning of the Prayer Book," there is "The order how the Psalter is appointed to be *read*"; and in this order, "the words 'read' and 'reading' are used no less than eight times, while singing is not alluded to." And also, in the Rubric before the Cantate,...."after which shall be *said or sung* the following Psalm, except when it is *read* in the ordinary course of the Psalms." *Therefore*, argues Rubricus, the *Rubric does not allow the Chanting of the Psalms for the day*. This is taking it for granted that the word *read*, in its rubrical use, *excludes* singing:—a simple begging of the whole question. "*Read*" in the rubrics does *not* exclude "singing," as we shall proceed to show.

As to "the Order how the Psalter is appointed to be *read*," it is taken (except the paragraph concerning the Selections) *verbatim* from the English Book, in which the word "read" occurs seven times, while singing is not once alluded to. But this word "read" in the English book, does not exclude singing; for on the very title page we find the words "The Psalter or Psalms of David, pointed as they are to be *sung* or said in Churches"—giving *singing* the first and most honorable mention. We argue, therefore, that if "read" does not exclude "singing" in the English Book, neither can it in ours: for where every word of a rubric has remained unchanged, it is nonsense to pretend that the *meaning* of the rubric has been *reversed*. Again, the rubric before the Cantate...."shall be *said* or *sung* the following Psalm, except when it is *read* in the ordinary course of the Psalms," is also taken, word for word, from the English Book, where the rubric immediately preceding begins "Then shall be *said or sung* the Psalms in order, as they are appointed." We argue again, therefore, if "*read*" means *say or sing* in the English book, it must mean the same in ours.

Besides these cases, the English Rubric in one place directs that the Litany shall be "*read*"; and in another "*sung* or said": in one place that the Athanasian Creed shall be "*read*", and in another "*sung* or *said*": and so also in other cases too numerous to be mentioned here. The inevitable conclusion, then, is that "read" as used in our Rubrics does *not exclude singing*. If Rubricus thinks otherwise, let him *prove* it, not *assume* it. Until he has *proved this*, he has done *nothing*.

As to the Rubric in the Thanksgiving Office, "Then shall be said or sung one of the Selections, or some other portion of the Psalms, &c.," the inference drawn by Dr. Haight, in favor of chanting the Psalter, must stand, on the showing of Rubricus himself. For Rubricus relied on the word "read" in the general "Order how the Psalter is appointed to be *read*" to prove that this "general rule" *excluded* singing, and that the Thanksgiving Rubric was therefore an *exception*. The "general rule" has now been proved *not* to exclude singing; and the Thanksgiving Rubric is therefore no "exception," but a regular "example" of what is meant by "reading."

"It would be unwise to argue from the practice of a few English cathedrals to that of the American Church at large" says Rubricus. He would have spoken more correctly had he said *all* the cathedrals in England, and indeed, pretty much all the cathedrals in Christendom. But it is not confined to cathedrals. There are not far from an hundred parish churches where the choral service is used, besides royal and collegiate chapels. The authority for it in American practice is the same that there was here for chanting fifty years ago.

Rubricus admires the wisdom of the General Convention in abbreviating Tate and Brady. I cannot say I do. But Rubricus goes further, and thinks that the singing of the "prose psalms entire" is not edifying. He acknowledges that the intelligent churchman, in *reciting* the latter part of the 137th Psalm, *can* "receive edification from a consideration of God's retributive justice. *But* in singing he is to make melody in his heart to the Lord." If this means anything, it is that "edification from a consideration of God's retributive justice" makes *discord* in the heart of an intelligent churchman. "The words of his lips are to accord with the pulsations of his heart," says Rubricus, else he is little better than a hypocrite. But "the words of his lips" are not limited to *singing*, any more than to *reciting*; and yet Rubricus allows that it is to edification to recite what is unfit to be sung, as if there could be any abstract difference, in devotion, between words uttered with one inflection and the same words uttered with another, or on a monotone. Rubricus would "as soon think of singing the Epistle of St. Jude as of singing the 109th Psalm, interpreted either declaratively or imprecatively." Now if he will open his Bible at the 109th Psalm, he will find as its heading, "To the Chief *Musician*, A Psalm of David." The propriety of its being sung is therefore a point on which Rubricus and King David differ. It is to be hoped that the objections of Rubricus will disappear when he reflects upon his own words: "The *intelligent* churchman is able to throw himself into the position of *the writer of the Psalm*." We cannot suspect Rubricus of being so absurd as to deny that what was fit to be sung in Hebrew is fit also to be sung in English. But if he is still unsatisfied, we hope he will give us an edition of the "Psalms of David, expurgated for devotional use"; otherwise I much fear that many churchmen may be led astray by the evident predilection of King David for music.

We have now answered all the objections of Rubricus, and if he has any more, we shall be happy to continue the amicable discussion at any time. Abuse and blind opposition cannot be answered; but when our objectors begin to *argue*, we are perfectly satisfied.

In justice to Dr. Haight, it should be stated that the language he used was, that which is "lawful" (not "rubrical") in England is "lawful" here; unless there be some positive enactment to the contrary. And the language ascribed to Mr. Peck about "vulgar prejudice," "ritual ignorance" and "narrow private interpretation," was not taken verbally from his paper, he having used no such hard terms of any one. It was the reporter's attempt to condense in a few lines a long and elaborate argument, and it need hardly be added that the word vulgar was used in its classical, not its opprobrious sense.

RUBRICIOR.

For the Churchman.

The Psalter.

MR. EDITOR:

Will you allow me to briefly to notice and answer, if possible, some of the objections of Rubricus to the chanting of the Psalter and responses? Rubricus appears to doubt the utility of the choral service in large buildings, where the echoes are said to confuse the uneven inflections of the conversational voice. Now, if he would but go into Trinity Church, New York, on any Sunday, he would find that the clergy there in reading the service often use a sort of intonation or chant, seemingly with the intention of being better understood. Whenever they omit to do this, or read in an ordinary conversational tone, they are not so distinctly heard. This intonation of theirs may be perhaps undesigned, yet it differs only from the chant used in English cathedrals in its irregularity. If it is necessary to intone the service, why not have it done according to rules so that the choir and congregation might unite in a full and harmonious response? It seems to me that this would be infinitely better than the faint, drowsy, buzzing response we so often hear in our large churches, which, on a Sunday afternoon, grows less and less and fainter and fainter until it dies away altogether. The custom of singing the responses appears to be very ancient, for St. Chrysostom in one of his sermons says, "Let us not then without due thought enter here, and carelessly sing the responses," and again "keep in thy heart the responses thou hast so often chanted here." Rubricus in speaking of the chanting of the Psalms seems to lay great stress on the word *read*. He says that in the beginning of the Prayer Book, there are two "Orders" and that one of them is "The Order how the Psalter is appointed to be read," and that in the first four directions the words *read* and *reading* are used no less than eight times. Webster defines the word *read* "to utter or pronounce written or printed words, letters, or characters, in the proper order." Now is not this done when the Psalms are sung? and is not chanting after all but musical reading?

In proof of this, I would refer him to the English Prayer Book, where he will find the same "Orders" for the reading of the Psalms with this difference, the word *read* is used only six times instead of eight as in our Book. And that although there is not a word said about singing yet he will perceive in turning to the Psalter, if he be at all skilled in Church Music, that the Psalms are throughout printed for chanting. He will also find, if he take the trouble to enquire, that in cathedrals, collegiate churches, and chapels royal, in short, in the words of one of the Rubrics, "in choirs and places where they sing," the usage has always been in conformity with this arrangement. If the Psalms are not generally sung in parish churches, it is because the people are too careless, too poor, or too mean to make a suitable provision for the support of the choral service. It seems very clear that the Church of England never intended to depart from so catholic a usage as the chanting of the Psalms. The Psalter has been sung in all churches, in all countries, and in all times, before and since the birth of Christ. By both Jew and Gentile, by apostles, prophets and martyrs. And now if Rubricus is not satisfied as to the meaning of the word *read*, let him open again the English Prayer Book, and he will find these words before the Litany, "Here followeth the Litany or General Supplication to be sung or said after Morning Prayer." He will here perceive that singing is put before saying; that is, it must be sung unless there be a want of musical skill. Then let him compare this rubric with the one before the prayer for the "Queen's Majesty." "Then these five prayers following are to be read here except when the Litany is read." And from this he will learn that a thing may be read and at the same time sung; that although *one may read without chanting, he cannot chant without reading*. I trust that Rubricus will excuse the freedom of these remarks, which I am sure he will the more readily do when he considers that we both have in view the same object, to wit, the glory of God and the edification of our branch of the Church, which should be catholic in *usage* as well as in doctrine. That the services of the Church were everywhere chorally performed previous to the Reformation admits of hardly a doubt, and that the English Reformers intended to retain the choral service among other catholic usages seems to me equally clear. W.

For the Churchman.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my Holy Day; and call the Sabbath a delight, the Holy of the Lord, Honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, &c."—*Isaiah*, LVIII, 13 14.

This passage, Mr. Editor, was called to my memory upon reading in the Protestant Churchman of Feb. 7, a letter from Rome signed E. W. P., which so interests the editor of that paper, that in order to make room for it, he gives up the columns usually appropriated to his own practical lucubrations. "We have received (he says), from our kind correspondent, the author of 'Sundays Abroad,' another of his graphic letters, and make room for it under the editorial head, in preference to a week's postponement of its appearance. We feel pretty confident that our readers will be gratified with what we have done." "On Sunday last, (our letter-writer informs us), at Genoa, previous to going to the English Chapel, we visited *two* or *three* Romish Churches, one of which was that of the Martyr St. Laurentius. Our valet was a devout person, and knelt to the altar. I asked him if I could ascend the altar steps to the chancel railing; *I wished to get nearer the paintings*. He said, 'Most certainly.'" "The mass was going on. The people in large numbers were behind me on their knees, incense was floating in the air, and yet there were priests all around, young and old, *talking*, LAUGHING, *and leering at each other*, evidently carrying on a continuous conversation, &c."

I have said that the passage just quoted from Isaiah presented itself to my mind when reading the "graphic" letter from Rome. If the author had spent but one of his Sundays abroad in scrutinizing the follies of a Romish temple, he would not have excited our observation. But he has been absent from the U. S. for several months, and Sunday after Sunday has been devoted to Romish exhibitions. With what consistency, then, can he, or his approving publisher denounce the hypocrisy or the offensive practices of Romish Priests, while the one goes out repeatedly to witness them on the day which should be consecrated to the Lord, and the other smiles complacently, and calls our attention to his "ways" and his "words." To all, says a commentator, who have any just views of this day, "it is a 'delight'" "to be permitted to devote a *whole day* to prayer and praise; to the public and private worship of God, and to services that expand the intellect and purify the heart." "They who keep the Sabbath aright, will esteem it a day *to be honored*."

On the Festival of the Nativity, it might be expected that a Protestant Episcopal Presbyter would endeavor with devotional feeling to commemorate the birth of God manifest in the flesh and by meditating on the Incarnation, and praying to Him who for our sakes made himself of no reputation, strive to derive some benefit from the celebration of a day which has been sacredly observed—"time whereof the memory of man runneth not to the contrary." Not so the writer who is to have "gratified" readers among the subscribers of the Protestant Churchman. "On leaving the Church of St. Mary Maggiore" on Christmas Eve, "we engaged (he says) with an American friend to go with her to St. Peter's the next morning, where the grand ceremony of Christmas was to *come off*. As we drove home, we met the crimson carriages of the cardinals, and that also of the Pope himself, drawn by six horses, gaily caparisoned, and the carriage-horses and footmen and postillions all glittering in crimson and gold. So it goes with the successor of the fisherman! *By eight o'clock on the morning of Christmas Day we were all in our places*," &c.

"So," Mr. Editor, "it goes" with the world. The Pope, doubtless, thought that *he* was in *his* place; and our traveller thought that *he*, although it was St. Peter's at Rome, was in *his*. I have only to add, that the writer was permitted to stand between the ladies and the high altar, because he was clad in a black dress coat, or in "clerical costume;" and he "wondered very much what the Swiss guards would have done" with him, if he had "brought along" his *surplice;* and furthermore, that in his view "a black gown might have been regarded as great an abomination as it is in some parts of the United States;" of course, when he returns, it will be difficult for him to determine, which is the most anti-Romish, or the least abominable vestment, the gown or the surplice! Q. P.

New York, Feb. 7.

THE CHURCHMAN.

NEW YORK, SATURDAY, FEB. 14, 1852.

NOTICE.

Our subscribers are hereby notified, that bills for the subscriptions due this paper have been forwarded to all in arrear. Many of our readers have promptly forwarded the sums due, for which we return our thanks. A large number have not yet attended to the matter, and we hope that they will, on reading this notice, immediately forward the amount of their bills. Prompt attention will save us much trouble and annoyance. Persons in arrear desiring to discontinue, are referred to the advertisement at the end of the fourth page. Agents are requested to forward such sums as they may have collected.

New York, Jan. 10, 1852.

On our first page will be found an extract from a sermon lately delivered by the Rev. I. H. Tuttle, Rector of St. Luke's Church, in this city. It may well command the attention of the reader, both for the soundness of the sentiments, and for the warmth and earnestness with which they are expressed. The care of the poor "of the household of faith" has been too long neglected among us, and there are tokens of the awakining of churchmen to the conviction. There are, it is true, general societies for the relief of the sick and indigent, and they are performing faithfully and zealously their duties according to their respective spheres of labor. They are, however, necessarily limited in their operation, as to the temporal wants of those in need, and still more as to their spiritual necessities; for these latter, from obvious causes, do not come within their province. The Churchman, however, holds that both body and soul must be cared for, and how to supply both is the great problem to be solved by this and succeeding generations. Church accommodations must be provided on a far more extensive scale. Institutions must be established, where the sick may be received and attended to, and enjoy the comforting and regular ministrations of the Church according to the provisions of the Prayer Book. It is in these seasons of affliction and suffering, that the devout prayers, the holy instructions, and the soothing tendency of the Church's tone and spirit are most deeply felt, and produce unfeigned contrition for sin, and a lively faith in the promises of God, contained in the New Testament. We rejoice in the information that this deficiency will be supplied, at no distant day, by the erection of ST. LUKE'S HOSPITAL, with the necessary buildings for the maintenance of the sick, and the due celebration of public worship, morning and evening, according to the order of the Prayer Book. The valuable endowment of the lots of land formerly granted by the civic authorities to the Church of St. George the Martyr, has been secured to this promising institution, and the required buildings are to be erected in two years from the making the grant. Strenuous efforts, we learn, are making to carry into effect these conditions. A fund of $100,000 is forming for this purpose.

The author of the sermon above mentioned has, in connection with the laity of his parish, commenced an enterprise in behalf of another class of persons, who are highly deserving of Christian sympathy and regard. The title of the institution is, "*St. Luke's Home for Indigent Christian Females*." The objects, as stated in the constitution, are "primarily to afford *free rent* to all its beneficiaries, to extend further assistance to the more needy among them, and to provide for their spiritual welfare in accordance with the ministrations of the Gospel in the P. E. Church." Such an undertaking, if adequately supported, must add materially to the bodily comfort and the spiritual benefit of the recipients of its bounty. It will be seen that the Church is not merely the depository of sound doctrine, but the munificent almoner of her Lord, looking with watchful eye after all the poor of the flock. Thus may she escape the maledictions denounced against the unfaithful shepherds, by the prophet of old:—Ezek. 34, 4, 10:

"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. . . . . Thus saith the Lord God: Behold I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth."

The following extract will explain the general plan of proceeding:

GENERAL PLAN OF PROCEEDINGS.—As the managers and benefits of "St. Luke's Home" are not restricted to any one parish, the benevolent generally must be relied upon to enlarge its merciful provision. Annual subscriptions for this object will become due on Easter Even of each year.

The number of annual subscriptions of Ten Dollars and over, will determine the extent of apartments to be rented for the Home.

Smaller sums will go to the main tenance of the most necessitous, and for general purposes of the institution. It may thus begin its operations, if on a small, yet safe scale. Some inmates may require its free rent only for a short time, others will become permanent beneficiaries, both as to rent and support. Individuals or Churches desirous at their own expense, to place an inmate in the Home, may arrange with the Board of Managers. Preference will be given to worthy and aged communicants of the Protestant Episcopal Church.

While the bodies of our fellow Christians are cared for, their spiritual welfare shall be equally regarded. Though any Clergyman shall be free to visit an inmate of the Home, whom he may regard as claiming his pastoral care; yet upon the President of the Institution will devolve more particularly its religious oversight. Several benevolent Ladies have offered their services in respect to the domestic arrangements of the Home, and in kind attentions to its inmates.

This so eminently Christian work, is commenced to the sympathy and aid of all.

OFFICERS.
REV. ISAAC H. TUTTLE, President.
A. B. McDonald,
James Wallace,
E. M. Young,
Cyrus S. Curtiss, } Managers.
Francis Pott,
Samuel Wiswall,
C. H. Bowman,
E. M. Young, Secretary.
A. B. Mc. Donald, Treasurer.

Donations to the Home, may be sent to A. B. Mc Donald, Esq., 52 Wall-st., New York, or to any of the Managers, or to Rev. Isaac H. Tuttle, 477 Hudson-st., New York.

The Mutual Benefit Society.

The Anniversary of the Protestant Episcopal Mutual Benefit Society was celebrated in St. Bartholomew's church, on the evening of Septuagesima Sunday, the 8th of February. The Rev. Drs. Muhlenberg and Price, and the Rev. Messrs. Halsey, Canfield, D. V. M. Johnson, and Chas. Jones, taking part in the services of the evening.

Evening Prayer was said by the Rev. Mr. Canfield.

After singing the 107th Selection from the Psalms of David in metre, the Annual Report was read by the Rev. Charles H. Halsey. It was an able document, giving an account of the origin, objects, organization and subsequent operations of the society. It has now 9 clerical and 70 lay members, and the aggregate of its funds, since its origin, amounts to $1208 41. It is duly incorporated, and possesses by its charter the right of establishing similar societies throughout the state. The Report concluded by setting forth the advantages which have already resulted from the action of the society, and by anticipating its future increase of usefulness; and also by congratulating the society on the establishment of one similar society in Philadelphia and another in Baltimore.

The sermon was preached by the Rev. Dr. Muhlenberg from the text, "*And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need.*"—Acts i. 44, 45. This text, said the preacher, described the first "Mutual Benefit Society;" which was not *of* the Church, but was *the* Church herself. He showed how the overflowing love of the early Christians was founded on their *Creed*. They were converted by the great fact of the Resurrection, the crowning proof of that Incarnation, by which the great brotherhood of mankind was established by their being made a brotherhood in Christ, the God Incarnate. The preacher then went on to examine how much of this early spirit was left now, and how far such a shining example was applicable to our own days. We had all the external notes of a true Church; but as to helping one another, the favorite maxim seemed to be "God helps those that help themselves." He showed that the old Jewish law of the *tenth* was vastly enlarged upon by those early Christians. But now, if any good persons were to undertake to do as much as was done by those early Christians, for those who have no claim on us, save only that of mercy for Christ's sake, people would think it were charity run mad. The prevailing feeling of Christians, in regard to their brethren in the household of the Faith, was that expressed by the first murderer: "Am I my brother's keeper?" There was no perceptible difference in luxury and an expensive style of living, between the righteous and the worldly and irreligious; and none seemed to be expected. The godly Dives devoted himself to the accumulation of wealth, and nobody thought it any imputation on his spirituality; and he might die what is called a happy and triumphant death, leaving hundreds of thousands to his heirs, and a mere memento—*if that*—to the Church or the poor; thus cutting off all his relations—in Christ. The Rev. preacher went on to say that if the Church were now what she was at first, this society for mutual benefit would be an impertinence. As it was, it was capable of improvement and enlargement. But it was good in its way, and was a step to something better. He exhorted its members to aspire to be truly a band of brothers, fully realizing their precious brotherhood in Christ, giving its due predominance to the spiritual and divine element, being bound together by their Creed, and striving to let the great central truth of the Incarnation be *seen* and *felt*, as well as taught in orthodox words; and thus they would approximate more and more closely to the essential idea of the Church herself, as she was intended, by her Divine Founder, to be.

After the singing of the 1st, 3rd, 4th and 5th verses of the 25th Hymn, the very large and attentive congregation was dismissed with the benediction, by the Rev. Dr. Price.

Diocesan Intelligence.

For the Churchman.

GEORGIA.—*Consecration of the Free Church of the Atonement, Augusta.*—The consecration of the Church of the Atonement, the erection of which has been regarded with much interest in the Diocese, took place on Thursday, Jan. 29th. The Bishop and clergy, clad in their proper vestments, after moving in procession through the church, took their places in the spacious chancel. The instrument of donation was read by the Rev. Wm. H. Harrison, rector of the parish, and the sentence of consecration by the Rev. Dr. Ford, Rector of St. Paul's Augusta. The Rev. John Neely, Rector of the Richmond Academy, then began the office of Morning Prayer, saying through the proper psalms for the day. The Lessons were read by the Rev. J. H. Cornish, Rector of St. Thaddeus' Church, Aiken, S. C., and the prayers by the Rev. Dr. Ford. The Bishop proceeded with the ante-communion office, and preached a most eloquent and appropriate sermon, from Psalms lxxxiv. 1. "How amiable are Thy Tabernacles, O Lord of Hosts"—in which he showed the connection which a single church has with families, with communities, and with the Church Catholic,—and reasoned on to prove the influence it must thence exert upon mankind at large. At the conclusion of the sermon, the Bishop returned within the rail, and began the communion service, being assisted in the office and in the administration by the Rector.

In addition to the clergy mentioned above, the Rev. C. T. Bland, and the Rev. C. B. Walker, both of the Diocese of South Carolina, were present.

The writer feels great hesitancy in even attempting a description of the Church, for he must do so without any ecclesiological knowledge, and in ignorance of the proper terms now so generally used. The Church was designed by Mr. Edward Gardiner, of Philadelphia, to whom too much praise cannot be awarded for the perfection and beauty of his plans, while the interest displayed, and the minuteness of his directions have contributed to the success which has attended the erection of the building. He describes it as "a half timbered church, of the 14th century." It consists of chancel, nave, north porch, and sacristy. The orientalism is preserved, the chancel is of two bays, the walls of which are of Georgia pine, in panel work: the roof is of the same material, thrown into the shape of a wagon head, with heavy mouldings, and cornice. The eastern window is a triplet, the mullions of which unite, and form at the top three quatre-foil lights. The centre contains the 'Hand,' the right, the sacrificial Lamb, the left, the Dove, thus giving the appropriate symbols of the Trinity. The lancets beneath tell the story of the atonement; the middle light has the cross in beautiful proportions, while the lancets on either side are made up of six octagonal medallions, containing the emblems of our Master's Passion. The lantern and swords, the pillar and cord, cock, scourge, and bundle of rods, the crown of thorns, the ladder, hammer, pincers, and nails, the inscription I. N. R. I., the reed and sponge, spear and dice, all recall to the mind of the devout worshipper the narrative of that work, which brought salvation to a perishing world. On the north side are two single lancets, and on the south, one filled with richly-stained glass of diaper pattern. The sanctuary is raised three steps, and separated from the choir by a heavy carved rail. The altar is detached, of large and appropriate proportions, carved exquisitely in deep panel work. The credence is affixed to the north wall, and, with the Bishop's throne, and Priest's chair, forms at present the furniture of the sanctuary; the former is surmounted by the mitre, and the back is executed in delicate tabernacle work. The choir is elevated one step above the nave, and contains four stalls, arranged on either side, the standards of the desks being carved, and terminating in poppy heads. The lectern occupies the centre, being triangular, supported on an octagonal stem.

The tower springs from the chancel arch, being built between the nave and chancel, the intention being to provide the means of enlarging the church, by the addition of transepts, whenever further accomodations are required by the congregation. The walls are of southern pine, and the roof, of the same material, is arched and groined—the ribs being supported by corbels, and terminating at the centre in a richly carved boss. It is lighted by two double lancet windows, having in the head, the Alpha and Omega, and the well-known monogram, "Pater non est, &c." The glass was executed by Bolton, of New York, from designs furnished by the architect. The nave is of three bays, each lighted by a cluster of four lancets. The roof is open, showing rafters and collar braces of undressed wood. A single alley runs through the centre, and open sittings are provided for about 300 persons. The font stands at the west end, and is of brown freestone, hexagonal, with proper drain, and sides cut in deep panel work, The front bears a floriated cross, and the inscription. "One Lord, one Faith, one Baptism," encircles the upper margin.

A striking feature in this church is the fact, that everything is as it appears; all is real, and care has been taken to select only the best materials. The wood work, including chancel furniture, is of Georgia pine, or oak, oiled and varnished, not a particle of paint being used about the building. The altar plate is of massive silver, lined with gold, and richly chased, each vessel bearing an appropriate text of Scripture. The patterns are somewhat similar to those furnished in the "Instrumenta Ecclesia."

The tower is carried up above the chancel arch, and changes from a square into an octagon, surmounted by a spire of seventy feet, bearing a gilt cock of carved wood. The extreme height of tower and spire from the ground is 120 feet. The chancel gable has a proper wheel-cross, and a plain one is placed at the western end, as well as on the porch.

The dimensions of the church are, extreme length 84 feet, extreme width 23 feet, nave and tower 63 feet by 23 feet, chancel 20 by 21 feet.

A peculiar interest attaches to this beautiful and appropriate church, from the fact that it has been erected, at the cost of $10,000, by a single family of three individvals, as a thank offering unto Almighty God, for the blessing He has visited upon their worldly substance. We know not how to speak of their pious liberality, or to commend their example unto the imitation of sincere, and catholic-minded churchmen, other than in the words wherewith our Bishop concluded his sermon at the consecration service. He said:

"But over and above all this blessedness, which we have described and commented upon, the church which we have consecrated to-day has its own peculiar features which commend it to the prayers, the aspirations, and the imitation of all the faithful. Upon these features must we be permitted for a little while to touch, even though the modesty of true charity be hurt, and deeds be mentioned over which humility might desire the veil of silence to be cast. But something of our private feelings must be sacrificed, when public good may be effected, and true devotedness must bear to have its goodness manifested, when its example may redound to the glory of God, and the advancement of the Church of Christ."

"The first peculiarity of this church is, that it is a thank-offering to the Lord by individuals for mercies and benefits acknowledged to have come from His hand, and shame it is to the Christian Church that we are forced to call this a peculiarity. Shame that so little is rendered back to Him, from whom, we profess with our mouths, to have received everything. 'The silver and the gold are Mine, and the cattle upon a thousand hills' says the Lord; and while we confess the truth, and in confessing it acknowledge our dependence upon God, we forget to recognize that relation by any outward act of reciprocal generosity. In the general, we bow before the sovereignty of God, but in the particular, it is our own right hand, it is our own strong arm, it is to our clear intellect, to our unfailing sagacity, that we really attribute the success of our plans, and the accumulation of our wealth. How different the conduct of these pious individuals! One of their thoughts was of God! The first fruits of the harvest are to be waved before the Lord! They dared not lay out a suburb to this Christian town, without first selecting a spot for God to dwell in! They ventured not to gather immortal souls together, upon the lands which God preserved to them from their fathers, without placing before the eyes of those people "in memoriam perpetuam" the sanctuary of Christian Truth, of Christian Faith, of Christian Holiness. They were not impious enough to use the wealth which had suddenly grown up around this spot, until they had first laid the corner of the building which was to carry, in its very name, the remembrance that everything needed to be washed, and sanctified to its most lawful use in the atoning Blood of the Lamb, that was slain from the foundation of the world: and how completely and admirably it has been fulfilled, this beautiful church, with its perfect garniture, its ample symbolism, its spacious grounds, will testify to your admiring gaze. Nothing is wanting that enlightened piety could foresee, that correct taste could dictate, that a burning zeal for the temple of the Lord could anticipate. From the porch to the altar everything is complete, and beautiful in its completeness. May the beauty of the Lord crown the whole, and make it a spiritual temple!"

"Another peculiarity of this Church is its accessibility without money and without price to every thirsting soul. Whatever may betide it in the future, whatever resort may hereafter be had to the customary modes of maintenance and church support, the intention and design of its munificent donors is, that it shall be free to all, a sanctuary into which all may enter, of whatever rank or degree, and claim propriety. It is delivered over by them without any incumbrance, to the ecclesiastical authority of the Diocese, in the hope and belief that the congregation which may gather Sunday by Sunday within its walls, may realize the privilege of such an arrangement, and may so offer to the Lord of their carnal things, as that 'they which wait at the altar may be partakers with the altar.' Over the portals of this sanctuary, its generous donors would have inscribed, 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price;' and a glorious one it is, for you may remember that when John sent disciples to Jesus to ask whether He was the Christ, 'Go, and tell John,' said our Lord, 'what ye have seen and heard,' and by no means the least among the tokens of His Messiahship was this: 'The poor have the Gospel preached unto them.' God grant that this mark of the Church of Christ may ever be one of the distinctive glories of this House, which we have but now consecrated. That there may ever be found crowded within its walls what Laurentius termed the treasures of the Church, the widows and the orphans, the destitute, the afflicted, the smitten, and the penitent. 'Such hath God chosen, rich in faith, and heirs of the kingdom which He hath promised to them that love Him.' Such bring down a blessing upon the sanctuary which they fill, and make the name of Jesus and His religion fragrant in the world. 'For, if thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon day. Then shalt thou call, and the Lord shall answer, then shalt thou cry, and He shall say, here I am, and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.'"

"Such is the peculiar mission of this Church of the Atonement! Arise, thou holy and beautiful house, and shine! Put all thy beauteous garments on! Be fair as the moon, be clear as the sun, be terrible as an army with banners! May the sons of the strangers fly as doves to thy windows! May they be joyful in this House of Prayer! May their prayers and their sacrifices be accepted upon this altar! Mayest thou clothe thyself with them all, as with an ornament, and bind them on thee as a bride doeth! In righteousness mayest thou be established! May no weapon that is formed against thee prosper! May all thy children be taught of the Lord, and great may be the peace of thy children!"

OHIO.—*To the Clergy and Parishes, of the Diocese of Ohio:* You are hereby informed that I have this day, January 14th, 1852, under the provisions of the 5th Canon of the General Convention, for 1850, deposed from the Ministry, Henry L. Richards, late a Presbyter of this Diocese.

CHARLES P. MCILVAINE,
Bishop of the P. E. Church, in Ohio.

Banner.]

INDIANA.—On Sunday, January 4th, 1852, the Rt. Rev. Bishop Upfold visited the parish of Christ Church, Indianapolis, preached and administered the Sacrament of the Lord's Supper in the morning; and in the afternoon, preached and confirmed five persons.

On Monday, the Bishop proceeded to Evansville, and on Thursday evening, January 8th, preached in St. Paul's Church, and baptized the infant child of the Rector, the Rev. C. A. Foster, M. D., and preached again, in the same Church, on Friday evening, January 9th.

On the 1st Sunday after Epiphany, January 11th, the Bishop visited the parish of Trinity Church, Vanderbergh county, 12 miles from Evansville, and consecrated the Church edifice, recently completed. The request to consecrate was read by the Rev. Jas. Runcie, Deacon, the missionary in charge of the parish; and the Sentence of Consecration by the Rev. C. A. Foster, M. D., of Evansville, who also read Morning Prayer, assisted in the lessons by the Rev. Mr. Runcie. The Sermon was preached by the Bishop, who afterwards confirmed ten persons.

On Monday, the Bishop visited and administered the Sacrament of the Lord's Supper, in private, to two sick persons, a mother and her daughter, and to a considerable number of the communicants of the parish, most of whom had come a distance of several miles, to avail themselves of this spiritual privilege. The Bishop was accompanied by the Rev. Mr. Runcie, who assisted in the services.

On Saturday, January 17th, the Bishop visited the parish of St. Paul's Church, Jeffersonville, and preached in the evening. The next morning, 2d Sunday after Epiphany, he met the Sunday School of the parish, and at the request of the rector, the Rev. R. M. Chapman, addressed the children and examined them in the catechism. The Bishop also preached, and confirmed four persons.

In the afternoon of the same day, the Bishop visited the parish of St. Paul's Church, New Albany, and preached in the afternoon and evening.—*Banner of the Cross.*

Foreign Intelligence.

Since our last the *Niagara* has arrived at this port, after a stormy passage of 21 days, and the *Europa* at Boston.

The most striking feature in our files, is the promulgation of the new Constitution by the sovereign will and pleasure of Louis Napoleon. It is a close copy of the Consular one of his uncle Napoleon, in the year VIII. It is divided into six sections, which are subdivided into fifty-eight articles. The President is appointed for ten years: he governs by means of the ministry, the Councils of State, the Senate, and the Legislative body: the Legislative power is exercised by the President, Senate, and Legislative body. The President is responsible to the French people, to whom he has a right to appeal. He is the Chief of the State, has the initiative of all laws, commands the army and navy, declares war, concludes treaties of peace, commercial and political alliances, and makes the rules and decrees for the due execution of the laws, and has the sole pardoning power. The Ministry depend on him, and are responsible severally for their own acts. All public functionaries are to swear obedience to the Constitution, and fidelity to the President. The Senate is to consist of eighty members the first year. It may be raised to 150. It consists of the Cardinals, Marshals, Admirals, and persons chosen by the President: they hold their office for life. The Legislative corps consists of one deputy for every 35,000 electors, chosen by universal suffrage for 6 years: the Ministers cannot be members of this body. A High Court of Justice without appeal is provided for the trial of all persons accused of treason, plots against the President, and the like crimes.

We opine that when these bodies commence their functions, the troubles of their master will begin.

A new National Guard is to be formed. The officers are to be appointed by the President; and such persons only are to be admitted as are approved on examination by government officers.

A list is published of sixty-six members of the late Legislative Assembly who are to be banished from the soil of France, Algeria and the colonies, under pain of deportation if they return. Also another sentencing eighteen members to temporary banishment. Among them are the French Generals so often mentioned (except Cavaignac,) Thiers, and Girardin the editor of *La Presse.* Louis has also confiscated the property of the Orleans family, 200 millions of francs. This is the act of a brigand.

The Emperor of Austria has assumed the title of "His *Imperial Royal Apostolic Majesty.*" His coronation is to take place in the spring.

In consequence of the unpromising relations between France and England, great preparations for defence are to be made in the latter country. New and heavy batteries are in progress of construction at Sheerness, Portsmouth, and other places: entrenched military camps are to be formed between Woolwich and London to command the Thames, and protect the latter city in case of invasion; the army is to be increased by 20,000 men, and to be armed with improved firelocks and rifles; and unusual activity prevails in the dockyards. The formation of volunteer Rifle corps is recommended, and a large portion of the militia are to be called into service. The splendid state of the French army, 400,000 strong and the unscrupulous character of the French ruler, have produced a general alarm; and the present national defences are acknowledged to be wholly insufficient for the coming storm.

One of the life-boats of the *Amazon* has been picked up by a Dutch galliot in the Bay of Biscay, containing thirteen persons. Much censure is cast upon the Port Admiral at Plymouth for refusing to send a naval steamer to the scene of disaster when the tidings reached him. The *Hecate* was at length dispatched on the 14th, only ten days after the accident!

The notorious Rev. Wm. Goode has forwarded to the two primates, a declaration signed by 3,262 of the clergy (out of some 15,000), declaring their conviction that the Gorham decision was a wise and just one, and their surprise and concern at the attempts made to invalidate and nullify the judgment recently delivered by the Sovereign, as "Supreme Governor of this realm, as well in all spiritual or Ecclesiastical things, as well as temporal. As may be supposed, the two Archbishops are exceedingly delighted at this beautiful exhibition of loyalty and Erastianism, and highly commend their dutiful children.

MR. W. J. E. BENNETT.—The Clergy of Frome have presented a memorial to the Marchioness of Bath, remonstrating against the appointment of the Rev. W. J. E. Bennett to the Vicarage. In support of their protest they cite the following passage from Mr. Bennett's recent work, *Letters to his Children on Church Subjects*, the latest edition of which was published in 1850. In the preface to the second edition, Mr. Bennett observes, that unless a certain "possibility"—the reversal of the decision of the Judicial Committee in the Gorham case—be realized,

"The Pastors who have as yet been enabled to adhere to the Church of England, finding that she denies herself and forfeits her claim to Catholicity, will, one by one, be ejected by the force of the law from her communion; and, although not loving the peculiarities of Rome, will, in order to preserve any faith at all, either in their own hearts, or in the hearts of those over whom they are set, be compelled to seek salvation within her bosom. This will probably happen within ten years. Then will come the end. Protestantism will sink into its proper place and die, and whatever was Catholic in the Church of England will become Roman."

The second extract is from the first volume itself, and runs with Mr. Bennett's own italics as follows:—

"In England a man looks round him for the Church, and finds it represented by the Bishops and Priests *de facto* such, and recognized with jurisdiction as such. He has no need of arguing any matter. As long as the Church stands there before him, it is *her* business to see that all is right, not his. . . . . To go out of her would be schismatical, to remain in her Catholic. In the same way, being born in Italy, he looks round him for the Church, and finds it represented by the Bishop and Priests, with all things appertaining. He has, as an individual, no right to dictate to the Church, but to hear it. Does it deny anything necessary to salvation? Does it insist on any practice which will bring damnation? Certainly not. Then, whether he *likes* what is taught in detail is nothing *to the point*; he looks to the Church, which he sees visibly before him; he submits to that Church. To do so is Catholic, to do otherwise would be schismatical. He is to live as though he did not know of the existence of any other Church than that where he is born: he is to act, *a priori*, as though of course, and according to our Lord's rule, the Church was ONE. If there be differences, that is nothing *to him.* The Churches, with their Bishops and rulers, must look to that. *It is their sin that unity is broken: it is their duty to restore it.* It is his alone to OBEY. In Rome he obeys; in England he obeys; in France he obeys. His obedience makes him a Catholic; the rest he leaves to God."

The third extract is the heading of a paragraph in the same volume:—

"All ideas of *the Bible*, and the dispensing of the Bible, as in itself a means of propagating Christianity, are a fiction and an absurdity."

On these extracts the remonstrants observe:—

We are not aware that Mr. Bennett has retracted any of these passages, or renounced the opinions professed in them, or other opinions of similar character, which we forbear citing. We consider such professions of opinion as directly at variance with the spirit which pervades the Articles of our Reformed branch of Christ's Holy Catholic Church; and, as Churchmen who would "keep the faith," we deliver our consciences by protesting against them. We purposely abstain from grounding our case on the circumstances under which Mr. Bennett resigned his former preferment. We are among the many who regard such views as those which we have cited as perilously unsound; and we cling to the hope which we were assured that we might entertain, that your Ladyship would not make any appointment which would be otherwise than agreeable to the inhabitants of Frome, and conducive to their spiritual benefit.

The reply of the Marchioness, addressed to the Rev. W. Calvert, is as follows:—

I have received with sincere regret a communication signed by yourself and others, relating to the appointment of the Rev. W. J. E. Bennett to the Vicarage of Frome, in my gift. In reply, I beg to inform you that the appointment is already made and cannot be revoked.

A copy of the remonstrance has been forwarded to the Bishop, to whom it is stated that a further protest will be addressed. The living, it appears, is in the gift of the Marquess of Bath, whose views are understood to be adverse to Mr. Bennett's doctrine, and who is within a few months of his majority. The presentation is made by his mother as guardian.—*John Bull.*

The *English Churchman* states, that the same parties presented an address to the Bishop of Bath and Wells, praying him not to institute the Rev. Mr. Bennet. It was signed by *sixty-five* persons out of a population of 13,000. We insert with much gratification the Bishop's excellent answer:—

"Brighton, Jan. 12, 1852.

"REV. AND DEAR SIR,—I have read and given my best attention to the memorial signed by yourself and some of the clergy and other persons, forwarded to me from Frome, upon the recent appointment of Mr. Bennett to that living by the Marchioness of Bath.

"I can assure you, had I not been satisfied that Mr. Bennett was not attached to, or likely to be influenced by, the doctrines of the Church of Rome, or likely to influence in that direction others of any congregation committed to his care, I should have declined instituting him, from whatever quarter his nomination might have come; but as I am fully satisfied that Mr. Bennett has a firm and deep-rooted attachment to our own Church, and to all the doctrines of the Church of England, repudiating all Romish doctrines, I feel that I should be acting unjustly by him, and uncourteously as well as unfairly by the Marchioness of Bath (whose firm attachment to our Church is so well known), if I were to refuse him admission into my Diocese, I shall, therefore, adhere as firmly to my intention of instituting Mr. Bennett (however respectable the signatures to any protest may be) as I should have objected to have done had my opinion of his attachment to the Church been otherwise.

"I will only add, in conclusion, that as you, and all those who have signed the protest, have done no more than they considered to be their duty in thus expressing their opinions to me, and I have myself as candidly stated my own feelings on the subject, which, I trust, will have the effect of allaying any fear which they had entertained, it is my earnest hope that there will be no unseemly opposition on the part of the clergy, or any of those who have signed the protest, and that Mr. Bennett will be received with kindly feeling.

I am Rev. and dear sir, your faithful servant,
R. Bath and Wells.

The Rev. H. D. Wickham.

We hope that the godly counsel of the Bishop will be reverently esteemed by those to whom it is addressed.—ED. CH'N

THE NATIONAL SOCIETY'S MEETING.—Sir J. S. Pakington has intimated on his own behalf, and on behalf of "the greater part, if not the whole, of those who voted with him" at the last meeting of the National Society, that they are determined to afford no pretext for such "measures," as Archdeacon Denison has announced "will be taken to secure at the next annual meeting a 'real vote' upon the propositions submitted to the meeting." In the event, however, of a vote upon propositions to be moved by the Archdeacon being forced upon the meeting, the Hon. Baronet says:—

I trust that the gentlemen who voted with me last summer will again assemble in such numbers as once more to prove that a great majority of the National Society deprecate unnecessary and injurious agitation; that we only wish to support the due influence and authority of the Committee, to promote moderate counsels in the Society, and to insure the widest possible extension of the national benefits for the attainment of which our charter was granted.—*John Bull.*

We insert the following with unfeigned regret. We wish the Colonial Bishops could have been as one on this point:

THE BISHOP OF RUPERT'S LAND ON THE GORHAM CASE.—The Bishop of Rupert's Land, in his primary visitation charge, expresses himself "grateful to God for the late decision" in the Gorham case. After observing that he considers the case to have been "satisfactorily and fully argued," his Lordship adds:

One point occurs to me as a strong one, and not sufficiently brought forward, which is, that on this question the same writers of our own Church, and the same early fathers, are continually quoted on either side. And what solution, then, can be given of this that the same writer is cited in favor of views apparently so opposed? Surely it is because there lurks beneath some ambiguity of terms; because there is a sense in which all the baptized are in covenant with God and adopted into his family, while there is also a sense, a higher and peculiar sense, in which those alone who are led by the Spirit are in living covenant with him, possessing "the Spirit of adoption, whereby they cry, Abba, Father;" that there is a sense in which all the baptized are His children, while there is a higher sense in which they alone are His children who have "the Spirit bearing witness with their spirit that they are the children of God; and if children, then heirs, heirs of God, and joint heirs with Christ."—*Ibid.*

New Publications.

HUDSON'S SHAKSPEARE, Vol. 3, has been published by Messrs. J. Munroe & Co., Boston, in the same beautiful and correct style as the preceding volumes. It contains the *Merchant of Venice, As You Like it, All's Well that ends Well,* and *The Taming of the Shrew.* The Introductions prefixed, giving the sources whence the poet derived his plot, and the criticisms on the characters and execution of the drama, are delightful reading, and marked by great acuteness of thought, delicacy of sentiment, and high appreciation of the genius of the great bard. The notes, too, are just what they should be, brief, pointed and ingenious, and explain very satisfactorily the obscure places.

The same firm has also published "THE HOUSE ON THE ROCK," a very charming and unpretending little tale, showing the beneficial effects of religious principle and training in a young woman of humble station and great personal attractions, enabling her to maintain the strict path of virtue and integrity.

Messrs. Harpers have republished in a small and neat 12mo, a popular account of Layard's Discoveries at Nineveh, made by himself, from the larger work. Nothing material has been omitted, and we are glad that an opportunity is afforded for its wide circulation in a cheap and convenient form.

EXAMPLES OF LIFE AND DEATH, by Mrs. L. H. Sigourney, (C. Scribner, N. Y.), are pleasingly written sketches of the lives of persons, distinguished for piety and devotion. Monica, the mother of St. Augustine, Venerable Bede, Bp. Andrewes, Queen Catharine Parr, and Lady Jane Grey, are among those whose biography is delineated.

THE WOMEN OF CHRISTIANITY exemplary for acts of piety and charity, by Julia Kavanagh, (Appletons, N. Y.), is the title of a work, which gives interesting portraitures of many of the female sex, who have adorned their christian profession by the bright effulgence of their devotion and sanctity. It may be perused with advantage by all who desire to see the fruits of that "faith which worketh by love."

THE MEMOIR OF GRANT THORBURN, written by himself, (Harpers), shows the benefits of a course of integrity, morality, and frugality, directed by strong religious principle. It is written in Mr. Thorburn's characteristic good-natured, quaint, and egotistical style, and is well calculated to command the attention of the reader, from its simplicity and straightforwardness.

WESLEY AND METHODISM, by Isaac Taylor, Harpers, N. Y., 1852, pp. 328, is an attempt to delineate the past history and predict the future prospects of Methodism. It is written with the accustomed dogmatism and self-sufficiency of the author; but as we find the views and opinions advanced are not acceptable to those whom they chiefly concern, we shall leave them to settle their own differences.

COMPANIONS OF MY SOLITUDE, by the author of Friends in Council, is another publication of Munro & Co. The author's meditations and conversations on some of the great evils which afflict society are judicious and instructive; those on theological subjects, less so. He thinks the established Church of England needs a *simple* creed, a *very grand* ritual, and a useful and devoted priesthood. Does he want something more simple than the creeds of the Catholic Church?

THE LIFE AND WORKS OF ROBERT BURNS, edited by Robert Chambers. In 4 vols., vol. 1. Harpers, N. Y. 1852.

Mr. Chambers comes well prepared for his task by an ardent admiration of his author, careful study of what previous biographers have written, and personal enquiries from those who could give fresh and positive information. It will probably prove the best life, and edition of Burns' works that have yet appeared. Whether it will not give too lenient an account of his vices and follies, remains to be seen. The works come up in chronological order, incorporated with the memoir, which seems to us a very happy arrangement.

The "North American Miscellany and Dollar Magazine," for February, published by Messrs. Angell, Engell & Hewit, has been received; also the *Spirit of Missions*, the *Sailor's Magazine*, and the *Moravian Miscellany.*

We are requested to call attention to the following notice, which we hope will not be fruitless:—

AN APPEAL TO CHURCHMEN.—The undersigned, Rector, Wardens and Vestrymen of St. John's Church, Williamsburgh, a newly organized parish, are now making efforts to build upon the north side of the city, a neat frame edifice for the public worship of Almighty God. The whole cost of the building will not exceed one thousand dollars. A church is greatly needed in this part of Williamsburgh, and will, no doubt, be the means of accomplishing much good. We doubt not that if those who are rich in this world's goods will only help us to build a little church, the poor will take care of the rest. Who will be the first to hold up our hands in this good work? Who that loves Jerusalem, the city of our God, beyond his highest joy,—who that prizes her heavenly ways, her sweet communion, solemn vows, her hymns of love and praise would not rather have every joy forsake his heart, than that the poor should not have the Gospel preached to them? Brethren, to move you to immediate action in our behalf, we would simply remind you of the innumerable benefits procured unto us by the love which sent our wandering fathers from their ancient homes to this our western land, bringing the Bible and the Prayer Book, Christ and the Church; thus making our deserts, wild and deep, to bud and blossom as the rose. We would remind you of that debt of love to our blessed Saviour, who gave Himself for us, who overcame the sharpness of death, and opened the kingdom of heaven to all believers. For such unspeakable love we cannot do too much, for it is apparent to all, that in the present day everything else except the zeal of God's House, is eating us up.

B. F. TAYLOR, Rector.
J. P. Teale, } Wardens.
R. S. Fisher, }
Richard Gammon, }
Thomas Hobley, }
James Sealy, }
Wm. Byron. } Vestrymen.
Benjamin Rhodes, }
Henry Hobley, }
Alex. W. Geslan, }

P. S. The Vestry could very easily append an array of influential names, but they deem it sufficient to state, that the church has been approved by the Standing Committee of the Diocese, and is in union with the Convention.

Donations may be left with Mr. Dana, agent S. S. Union, No. 20 John-st., or at Stanford & Swords, 137 Broadway.

We have been favored by a lay friend with a fine English engraving of the venerable Bishop of Exeter, the champion of Anglican orthodoxy in these sad days of blasphemy and reproach. It is engraved by Walker, from a painting by Woolnoth, and is said to be an excellent likeness. We have received this portrait with the most lively pleasure.

ERRATUM.—In the communication of J. S. D., under date of January 3d last, at the top of the 2nd column, for "They differ concerning the specific benefit which accrues to each adult," &c., it should have been printed as written. "They differ concerning the specific benefit which accrues to each child by its Baptism," *and we may add to each adult, for in reality the question is one.*

Married.

On Saturday, Feb. 7th, by the Rev. Dr. Muhlenberg, at the Church of the Holy Communion, William Forbes of Alabama, to Annie C., daughter of Edward McVickar of this city.

Notices.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

A regular monthly meeting of the above Society, will be held at 59 Bond street, on Thursday evening next, the 19th instant, at 7½ o'clock.

THOS. B. CUMMINGS, Rec. Sec.

ST. PETER'S CHURCH, CHELSEA.

To-morrow, being the third Sunday in the month, this church will be open for Divine service at half past 7 o'clock in the evening.

CHURCH OF THE NATIVITY.

The Church of the Nativity on Av. C, near 6th st., will be opened for divine service on Sunday evenings during the winter, at 7½ o'clock.

Different clergymen of the city are expected to officiate tf

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.

No. 5 Chatham Hall, Post Office Block, Chatham Square Services every Sunday at 10½ A. M. and 3½ P. M.

Oct. 4—tf

Acknowledgments.

FOREIGN MISSIONS

The Treasurer has received, since last acknowledgement, the following contributions, viz.:

Christ, New Brighton, S I, 21 79; Trinity, Newtown, Ct, Epiphany Donations, from 3 communicants, 32; do half, 8 28; do, a few friends, 11 43;—51 71; Charleston, S C, a friend to the China miss 100; Wilkesbarre, St Stephens, 45; Reading, Christ, 20; Manayunk, 6; Fishkill Landing, St Anna's, 45; Ravenswood, L I 9 18; St Johns, Elizabethtown, N J, 34; Grace, Phila male S S, 50; Mt Holby, N J, 25; Christ, Alexandria, 55; Plymouth, Ct, 13 50; Charleston, mon miss lec, 3 50; St Philips, 82, and 31, and 20; Aiken, 8 54; Cheraw, 46; St Andrews, Phila miss soc, China, 200, Cape Palmas, 200, 2 ladies 2nd payment 2 scholarships high school, Af, 150, male col S S, Bullock scholarship, Af, 28 05, ed J W Claxton, Af, 20, A Stephens, China, 25, Mr Wiltberger, China, 25, Af, 5—653 05; Richland, S C 40 12; Calvary, Charleston 55 27; Green Bay, Wis 7 50; Northampton, Mass 5; St Johns, Waterbury, Ct 300; St Marks, N Y, monthly offering, 8; af 13 74; China 10 27; M A B, Phila 20; Ascension, N Y, Gen half 537 26; special 2; af 168; Bp Boone's school, China 100; China 55 50; Athens 2;—864 76; Mrs M A Moore, Phila 5; Mewport, Ky 7 50; Advent, Phila 2; Emmanuel, Holmesburg 10 80; St Gabriels, Morlattin 8; Christ, Bridgeport Ct, China 7 50, af 8 50,—16; friend to missions in Vt, Monrovia miss 5; Mr H F Stickney, Bp Payne's miss 5; the last two thro' the Editor of the Southern Churchman; 5 ladies of ladies miss circle, Brooklyn, by Miss M M Pierrepont, ed female school, af 25; Total 2721 23.

JAMES S. ASPINWALL,
Treasurer For. Com.,
New York, Feb. 9, 1852. No. 86 William-st.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

J J, a bundle of clothing.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

LOT JONES, 77 2d Avenue.

Feb. 10, 1852.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since last acknowledgement viz:

Thro' J K Sass, R A in S C: St Stephens and Upper St Johns 13; mon miss lec 4 78; Church of the Holy Cross, for the S W 52; Christ ch parish 24 50; St Philips, Charleston, for Bp Freeman's jurisdiction 26; Bp Kemper's 25;—145 28. St Johns, Delhi, N Y, for Bp Kemper's jur, 7; Trinity, Newtown, Ct, half 8 28; ch of the Epiphany, Claiborne miss 10; St Marys, Manchester, Ct 8 20; St. Johns, Montgomery, Ala 50; Christ, Alexandria, Va 45; St Pauls, Eastchester, N Y addl 7; Trinity, Portsmouth, Va 10; (trust funds 25); St Marks, Mauch Chunk, Pa 5; St Philips, Summit Hill, Pa 5; St Johns, Northampton, Mass 9; S S 2; St Marks N Y, Childrens coll 12 31; ch of the Ascension, N Y, for Oregon 589 27, for Ill 90, General 31;—710 27; Special offerings of Trinity parish, half 11; a female member of Christ, N Y 5; St James, Fairhaven, Ct 5; 1055 34.

THOMAS N. STANFORD, Treas.,
Feb, 10, 1852. 137 Broadway.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow St. near Grand.

The subscriber Missionary in charge of this station acnowledges—

For the poor, T S a bundle of clothing, G P do., R O 3, L S 2.

Donations may be left with Messrs. Stanford & Swords, 137 Broadway, or with

JAMES MILLETT,
Feb. 9, 1852. 308 Broome St.

THE MARINER'S HOME,
(North River.)

The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following sums:

Thro' S & S for the poor, 10, from X.

It is a matter for great thankfulness to God, that the Home, thus far, has been sustained, and that His poor, coming under my notice and care, have not merely been relieved from the pressure of want, through the gifts which his people have sent me, but that the widow and fatherless have been ministrated unto, the sick comforted, and the dead provided with decent burial.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.
Charles Ely, 104 Broadway. }
T. P. Cummings, 82 Beaver-st. } Committee.
Ed. Haight, 68 Maiden Lane. }

N.B.—Donations may be sent to either member of the Committee, or to the Missionary at Messrs. Stanford & Swords, Broadway.

Feb. 9, 1852.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 4th inst.

Christopher Wolfe to constitute him a life member, 25; do for previous years subscription, 5; Frederic De Peyster to constitute himself a life manager, 50; St John's Parish, Hagerstown, Maryland, Rev Wm G Jackson, 10 54; J S Carpender, donation 5.

Subscribers.—Haynes Lord 3, F W Edmonds 2, Mrs M E Halsted 2, Dewis Phillips 2, B A Mumfard 2, Gordon W Burnham 2, John P Atkinson 2, James Barrow 2, F S Winston, 2, Isaac Fryer 5: 24;—119 54.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, Feb. 11, 1852 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 4th inst.

St Mary's Church, Castleton, Rev Samuel P Parker, 5; Rev Wm Passmore, Missionary, Brownsville, Texas 1.

Subscribers.—Mrs M E Halsted 2, Rev Wm Berrian, D D 2, Lewis Phillips 2, B A Mumford 1, John P Atkinson 1, James Barrow 1, Isaac Fryer 2: 11;—17.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, Feb. 11, 1852. 20 John street.

Advertisements.

LITTELL'S LIVING AGE, No. 405, 12½ cents.

CONTENTS.

1 Mary Stuart, *Westminster Review.*
2 Spencer's Travels in European Turkey, *Spectator.*
3 Voyage of the Rattlesnake, *Examiner.*
4 A Look into the Landes, *United Service Magazine.*
5 Chinese in California, *Chambers' Journal.*
6 Literature of the Ice, *United Service Magazine.*
7 Leaves from the Note Book of a Naturalist, Part XII.
With poetry, short articles, and notices of new books.
Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by DEWITT & DAVENPORT, Tribune Buildings, New York.

COLLEGE OF ST. JAMES, Washington County, Maryland.

The second term of the current session begins on Monday, March 1st. Applications for the admission of pupils or for fuller information, to be made to the Rev. John B. Kerfoot, D. D., Rector, College of St. James, P. O., Maryland. Whole charge for board, tuition, &c., &., for the academical year, in the College or Grammar School, two hundred and twenty-five dollars. f14-8w

REV. DR. WAINWRIGHT'S NEW WORK
D. APPLETON & CO., 200 Broadway.
have lately published,
THE LAND OF BONDAGE;

Its Ancient Monuments and Present Condition; being the Journal of a Tour in Egypt, by the Rev. D. M. Wainwright, D. D. Illustrated with twenty elegant steel engravings. 4to. Cloth $4; Gilt Edges 5; Morocco extra, 7 50.

"It is the journal of a man of fine taste, a scholar, and a divine, and what is more important to the interest of the book—of one who has an eye to see, and an aptitude to record, the memorable things of that land of wonders—Egypt."—*Boston Traveller.*

"The Voyage down the Nile, Thebes and Karnack, and other objects of interest, have often been described by travellers, but certainly we read them with enhanced pleasure in the graphic and polished pages of the author. His classic pen, and admirable taste, engage the attention of the reader, and never suffer the mind to flag."—*Churchman.*

"Written in simple, unpretending, but beautiful style, and abounding in valuable information, sufficiently mingled with interesting personal incidents and experiences, to give it life and entertainment."—*Observer.*

D. APPLETON & CO. ALSO PUBLISH
(Uniform with the above,)
THE PATHWAYS AND ABIDING PLACES OF OUR LORD.

Illustrated in the Journal of a Tour through the Land of Promise. By Rev. J. M. Wainwright, D. D. Twenty engravings on steel. Quarto. Cloth $4; gilt sides and edges, 5; Morocco, bevelled, 7 50.

FREYTAGIUS' ARABIC and LATIN LEXICON, 4 volumes, quarto, handsomely bound in cloth with Russia backs. On exhibition at the Church Depository, 20 John st., Daniel Dana, Jr., agent. This book is as good as new. It was the property of the late Rev. George W. Fash, of Williamsburgh, and will be sold low.

Feb 14-6w-f.

A LADY, a communicant of the Church, wishes a situation as Housekeeper or Nursery Governess in a respectable family. Salary not so much an object as a comfortable home. Reference can be had to a Presbyter. Address R. S., at this office. Feb 14-2t-f.

JOHN W. PRIEST, M.A., Architect, cor. of Atlantic and Henry sts., Brooklyn, L. I., prepares designs and working-drawings for Gothic Churches of his own (P. E.) communion; Schoolhouses; and Dwellings, with their respective furniture and accompaniments.

Fonts, Monuments, &c., executed to order.

Considerable deduction from regular charges made to feeble parishes.

Feb. 7—3t$

THE FAMILY COMMENTARY ON THE BIBLE.

AS published by the London Religious Tract Society: being a Compilation from the Works of Henry, Scott, and about one hundred other Writers. In parts each containing one magnificent steel engraving. Price 25 cents

R. MARTIN,
66 Beekman St.

Respectable young men of good address wanted to solicit orders from the congregations of the various Churches.

Feb. 7-2t $

DICKENS' "HOUSEHOLD WORDS,"

A Weekly Journal, designed for the Instruction and Entertainment of all Classes of Readers, and to assist in the discussion of the Social Questions of the times. $2,50 a year by mail—six cents a number.

To Clubs.—3 copies for $6 00; 5 copies for 9 00; 10 copies for 15 00.

OPINIONS OF THE PRESS.

Weighty is the matter and buoyant the style.—*N. Y. Daily Times.*

It will cause many a family hearth-stone to glow more brightly.—*Tribune.*

No one can peruse this work without being wiser and better.—*Albany Argus.*

To be had of all the Booksellers and Periodical Dealers throughout the Union.

ANGELL, ENGEL & HEWITT,
Feb. 7-3t Publishers, 1 Spruce-st., N. Y.

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleeker st. cor Wooster st.

What is Romanism? The supply of the entire work, a popular compilation, by the late Rev. J. Endell Tyler, from his larger works on the Romish controversies, is unexpectedly exhausted. Means have been taken to obtain more as soon as possible. In the meantime, the conclusion of the work, (Nos. XVII to XXVI inclusive) can be obtained separately bound to complete the work to those who have only the first sixteen numbers. Price 31 cts, at No. 20 John St, N. Y., up stairs.

Jan. 17, 1852—tf

AZTECS.—Corner of Broadway and Leonard Streets.

These curious little people from Central America, scarce two feet in height, both weighing only 37 pounds—one 10 or 11, the other perhaps 17 years of age—heretofore deemed fabulous or extinct—unseen by civilized nations, and unequalled as living curiosities of a pigmy race in form, size and character, can be seen at the Society Library from 11 to 1 and from 7 to 9 o'clock every day. Tickets 25 cents. Children half price. Jan 31—3m

Poetry.

From the N. Y. Evangelist.

The Dying Christian's Farewell.

FROM THE GERMAN OF ARNDT.

Now, my grave, for thee I wait!
For of wandering I am weary;
From the earth I separate,
Earth so sinful and so dreary.
Heaven invites me as its guest,
Angels bid me to their rest!

Now, my grave, for thee I wait!
I have reached at last the portal,
Lay my staff down at the gate
Where is ended all that's mortal;
Rest my weary heart and head
In the still and painless bed.

What should I be doing here,
In the darksome valley dreaming?
For how proud and high so e'er
Its affairs be to our seeming,
Like the sand shall be their fate,
Which the strong winds dissipate.

Therefore, earth, farewell to thee!
Let me now depart in gladness;
For thy hopes are vanity,
For thy very joy is sadness;
And thy beauty a vain thing,
Empty all and perishing!

Therefore, now, a last good night!
Farewell all ye fires of heaven,
Sun's and moon's beloved light,
And ye glorious stars of even!
In the light I haste to see,
Dim and quenched your beams shall be.

Farewell, each beloved friend,
Weeping at what death must sever!
For the grief which God doth send,
He Himself sends comfort ever.
Weep not things which must remove,
What is lasting is above.

Weep not that my longing heart,
Lightly this poor earth esteeming,
From it willingly should part,
From the error, from the seeming,
From the nothingness and night,
To the realm of truth and light.

Weep not, my rejoicing heart
Hails its Saviour and salvation;
In His wounds I too have part,
Wounds still warm from His dear passion,
Flowing whence, His holy blood
To the whole world worketh good.

Weep not, my Redeemer lives!
High and clear, o'er earth ascending,
Hope the glorious promise gives,
Mighty Faith and Love unending
Join their voices, whispering mild,
'Fear not thou, the Father's child!'

Selected Matter.

From the Toronto Church.

Trinity College, Toronto.

The work of instruction has commenced in real earnest. The Lord Bishop attended chapel on Sunday morning, and preached a most eloquent sermon from the following text:—"Prove all things; hold fast that which is good."

There is chapel service every morning and evening on week-days at 9 o'clock, A. M., and at half-past four, P.M., and on Sundays at the usual hours.

In this seminary there is every ground for hope that the education of all who have recourse to it will be soundly and completely instructed. In preparation for the ministry, especially, the necessity for a perfect acquaintance with the peculiar doctrines of prevailing systems, against which the alumni will have to contend, when they shall enter the world in the active discharge of their ministerial duties, in fighting the good fight, cannot be too well considered. The lapse of faith evinced by many men, whose advantages in other respects may be considered to be very great, from good intellectual training, from association with those whose position and natural endowments are of a superior kind, does not always confer the advantage over the well-taught sectarian or infidel, —an advantage as necessary for the laity as the priesthood. The following remarks from the "*North British Review*," called forth by a consideration of the career of Mr. Francis Newman, the brother of the notorious apostate, very aptly illustrate these reflections:—

"It is quite apparent from the recorded history of Mr. Francis Newman's creed, that he had not been thoroughly instructed in any one branch either of the evidences or of the doctrinal truths of revealed religion. He tells us himself, indeed, with amiable and somewhat amusing simplicity, of the occasion on which he opened in a gentleman's library a presentation copy of a Unitarian treatise, and adds, 'It was the first Unitarian book of which I had ever seen the outside, and I handled it with timid curiosity, as if by stealth.' We submit, that this is not the way in which the Church can hope to rear a race of manly, vigorous theologians, adequate to the exigencies of the present critical times—that students of theology must be so trained as to acquire a competent knowledge, not only of the doctrines which they are afterwards to teach, but also of the systems to which these doctrines are opposed; and that in any well-regulated and really effective course of theological education, they should not be required to take their information on these subjects on trust or at second-hand, but should be permitted and even encouraged to become acquainted with the best writers in support of heterodox opinions."

A more melancholy example of the tendencies of an imperfect education, an education based on the alleged superiority of secular learning, can scarcely be cited. This unhappy man has lately published three works of infidel character, entitled "Phases of Faith, or passages from the History of my Creed"—"The Soul, its Sorrows and Aspirations: an Essay towards the Natural History of the Soul, as the true basis of Theology"—and "History of the Hebrew Monarchy, from the Administration of Samuel to the Babylonish Captivity." In the last he declares that a large part of the Old Testament history is mere legendary lore, and that the events spoken of are too extraordinary to be believed.

May the Divine Spirit attend the efforts now making for a happier result; and may Canada look with pride upon the progress of an institution in which her youth will be trained to know and to feel the excellency of the true knowledge which passeth all understanding.

From the Toronto Church.

Extracts from our English Files.

SIR J. FRANKLIN—GROUND FOR HOPE.—Mr. Wm. Penny, of Aberdeen, states, that Captain Martin, when commanding the whaler Enterprise, in 1845, was the last person to communicate with Sir J. Franklin. Sir John, while conversing with Captain Martin, told him that he had five years' provisions, which he could make last seven, and his people were busily engaged in salting birds, of which they had several casks full already, and twelve men were out shooting more. "To see such determination and foresight," observes Mr. Penny, "at that early period is really wonderful, and must give us the greatest hopes."

IRON PAVEMENT.—The *Glasgow Mail* says the experimental portion laid down on Stirling Road, in that city, has now been three weeks subjected to the tear and wear of the heavy traffic from a large mineral district. Every day hundreds of tons of iron, coal, &c., pass over the iron pavement, besides the ordinary traffic by omnibusses, carriages, carts, &c., and as yet not the least appearance of yielding or failing is visible. The pavement consists of plates about three-quarters of an inch thick, three feet long, and eighteen inches broad. The upper surface is grooved, so as to resemble in some measure the interstices between paving stones, only that the grooves are not in continuous straight lines, but zig-zag, so as to prevent most effectually horses' feet from slipping. The plates are rabbeted on the edges, the one resting on and supporting the other throughout the whole series. The joints are so close that none of the material forming the bed or substratum can ooze upwards, as is the case with ordinary pavement, and which causes not only the irregularities of the surface, but most of the dust and mud which disfigure the street and annoy passengers. The plates at present on Stirling Road had been previously in use at the entrance gate of Springbank Foundry, for upwards of six months, so that their power of resisting fracture has been well tested. The plates are laid upon a bed of sand, with some lime intermixed, but not enough to give it the coherence of concrete. The surface being levelled, the plates were laid on it with great facility and rapidity, and being pressed down with a wooden hammer until a solid uniform bearing was attained, the operation was complete. As compared with the best stone causewaying, there is much less noise, jolting, and materially diminished friction or resistance; whilst the footing for horses is fully more secure than on the best granite paving. At the present price of iron, the iron pavement would cost from 7s. 6d. to 8s. 6d. according to thickness, per square yard; whilst granite paving costs in Glasgow from 8s. to 9s., and in London from 12s. to 14s. 6d. per yard. The cost of laying and preparation will be certainly not more, if not less, for the iron than for the stone paving, and the probable increased endurance, apart from its other tested advantages, will, we should think, throw the preponderance of economy vastly into the iron scale.

AUSTRALIA—THE MODERN OPHIR.—The Sydney *Freeman's Journal* says—"The hundreds who left Sydney for 'Ophir' and returned wofully disappointed, after losing in the aggregate some seven or eight hundred pounds by the trip, are pretty well sobered down, and not likely to be tempted to cross the Blue Mountains in such haste again. At the lowest calculation, 7000 persons returned from the mines without earning 700 pence, whereas the expense and loss of time must have come to, at an average, £10 per head. And on the whole, the savings of those who have been successful is very little more than what they might have realised at their ordinary occupation, without any of the anxiety, fatigue, and privations to which all the 'diggers' have been exposed."

THE STATUTES OF THE SYNOD OF THURLES.—A portion of the statutes have been read from the altar at some of the R. Catholic chapels in Dublin, of which the purport was that, from the 1st of January next, no mass should be celebrated after mid-day, and that all the sacraments (especially marriage and baptism, hitherto generally performed at private houses) should be administered within the chapels, save only extreme unction, as the person in this case is always deemed to be on the bed of death. In one of the papal briefs prefixed to the decrees, the Holy See emphatically reprobates the abuse which it says is peculiar to Ireland, of making most certain things the subject of polemical discussion in the newspapers. The statutes contain no prohibition against Roman Catholics frequenting the provincial colleges. They do not declare that it is sinful to attend them: but they express an opinion that, on account of the apprehended danger to faith and morals, they ought to be avoided. In fact, they leave the matter to conscience. The decrees do not say one word about Trinity College, where many Roman Catholic students receive their education.

From the London Evening Journal of Jan. 9.

The Archbishop of Canterbury and Intoning.

To the Editor of the Evening Journal.

Sir, It seems to be an ascertained fact, that Dr. Sumner is determined not to license any curate in his diocese, without a pledge that the person so licensed will forbear to "intone" the prayers.

Now, I wish to ask, what doubtless some of your legal readers will be able and willing to answer:—1. Is there any legal remedy for this piece of despotism, and, if there be, what? 2. If there be not, how could a remedy be most easily sought?

I am willing to suppose, for the sake of argument, that "intoning" is left by the Church optional to her priests. That it is *enjoined* on them, though I am fully persuaded of it, I will not now urge; that is, I am willing to assume that Dr. Sumner is forbidding only what *may* be done, not what *must* be done. But still, is there no remedy?

Suppose a Bishop were to refuse to license any married, or any unmarrried, curate, would there be no remedy? Suppose Dr. Sumner would not license a curate who was ignorant of Hebrew, or who had red hair, or who did not possess a copy of his Grace's works—still, would there be no remedy?

If not, it is well that those who hear our bishops speaking against Papal supremacy, should be aware into what ultra-Papal tyranny English Episcopacy may degenerate.

Let me add one anecdote, which I have on the best authority, respecting the Archbishop and intoning. "Mr——" (said his Grace to a clergyman in his diocese) "I am told that you say the Confession on the monotone. Is that so?" "It is, my lord." "Then how can you reconcile that practice with the Rubric, which directs the people to repeat it after you?"

I remain, &c. N.

From the London Evening Journal of Jan. 9.

The Bishop of Glasgow.

To the Editor of the Evening Journal.

Sir, In the *Scottish Magazine* for the present month is the following most extraordinary announcement:

"The Lord Bishop of Glasgow has intimated to his colleagues the necessity of his resignation of his diocese, unless he is permitted to reside ten months of the year in England, the remaining two months to be spent in his diocese."

If this be true, for I confess it does seem almost incredible, what are we to think of the feelings which could dictate such a proposal? Bishop Trower, in a pastoral letter some time since, expatiated on the manifest tokens of spiritual life and excellence which (he said) existed in the Scottish establishment. And now, in a country which openly proclaims its conviction of the uselessness and harmfulness of bishops, he virtually expresses his conviction that a diocese can be sufficiently well governed if its prelate resides five-sixths of his time in a foreign land! Why, this is reproducing, in a worse manner, the dreadful corruption of non-residence under which the Western Church groaned during the 14th and 15th centuries. For those bishops, though neglecting their flocks, at all events were not missionary bishops; there was not the hourly, minutely call for exertion on their part, in bringing back wanderers, that there is on Bishop Trower; they did not expose the Episcopate by their non-residence, to the mockery and contempt of Presbyterian opponents. If the House of Bishops sanction this proposal of their brother's, it will be a heavy day for the Church of Scotland. Surely, if nothing else, a regard to the decency of their own position will lead them to answer it as it ought to be answered, by an immediate demand of Bishop Trower's resignation. To profess to be doing missionary work, and yet to allow that two months of the year is sufficient for its performance, is surely to turn the Scottish Church into a mere farce.

I earnestly trust you will be enabled, very shortly, either to contradict the statement of the *Scottish Magazine*, or to announce that the see of Glasgow is vacant.

I remain, &c., N.

MOUNT OLIVET CEMETERY.

AN INCORPORATED INSTITUTION, in readiness for interment, embracing a desirable tract of land of great diversity of surface and beauty of scenery, near Maspeth, Long Island, 3½ miles from the Williamsburgh ferries; conveyance by omnibus over the planked road to Newtown.

Price $50, and $5 for grading for lots of 20 by 16 feet. Half plats and lots of other dimensions, in proportion. Usual charge for openings.

Maps in the hands of the Sextons generally of the Protestant Episcopal Churches, and of the principal Undertakers.

Applications may be made to JAMES HENRY, Keeper of the Cemetery, or at the office of the Cemetery, No. 42 South Seventh street, near Peck Slip Ferry, Williamsburgh. June 28, 1851.-tf.

HOOPER'S CHURCH BELLS.

THE Subscribers, agents for these Celebrated Bells, offer them at a reduction from former prices. The large number of heavy Bells furnished from this foundry during the past year, for almost every State in the Union, is sufficient guarantee for their sweet, melodious and deep tones in which they are unrivalled. The fire bell at Brooklyn, weighing near 7700lbs, is from this foundry, and one is now being cast for this city, to weigh 20,000lbs, by far the largest ever cast in this country. They are warranted to give satisfaction in all cases, or may be returned. Factory and Steamboat Bells of all sizes.

BALDWIN & MANY,
July 26-tf 49 John st., corner Dutch.

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address

SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.

Sept 6, 1851—1yr$

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notide that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L Cothral.

Officers—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Rev Samuel R Johnson, DD.

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.

ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH DAMASK AND CARPET.

The Subscribers have long been Importers of Damask Moreen Lasting and Carpet suitable for Churches. We import direct from the Manufacturers and will furnish Upholsterers and Churches at a small advance.

Any shade or quality needed, that we may not have in stock, can be furnished at short notice.

Super Ingrain, 3 ply Branch, and Velvet Tapestrie carpet in great variety.

Also best Curled Hair for Cushions. Also Plush for Pulpits. For sale by

DOREMUS & NIXON,
No. 115 South William-street,
Jan 3, 1852—6m Washington stores.

REPORT FOR NOV., of the New York Life Insurance Company, 106 Broadway. This institution during the month of Nov., 1851, has issued One Hundred and eight new policies, viz:

To Merchants	25	To Manufacturers	18
Lawyers	4	Mechanics	0
Clerks	7	Agents	4
Farmers	12	Clergymen	0
Ladies	4	Machinists	
Physicians	8	Public Officers	3
Hotel Keepers	2	Planters	0
Artists	4	Navigators	0
Teachers	1	Others	16
	67		41

Total for the month, 108
Whole number of policies issued by the Company, 7753
Accumulated capital,

$400,000,

which is principally invested in New York and United States Stocks.

Dividends are declared annually on all policies issued for the whole term of life, and have always been 50 or 40 per cent.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
C. K. Bogert, M.D.; George Wilkes, M.D., Medical Examiners.

FAMILY SCHOOL, UTICA.
REV. P. A. PROAL, D.D., RECTOR; MISS MARY PROAL, PRINCIPAL.

THE AUTUMNAL TERM of this Institution, for the Education of young Ladies, will commence on Monday, the first day of September.

Application may be made to the Principal, or to Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

The number of pupils is limited consistently with the family feature, which it is intended to preserve. tf

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New and Beautiful Books,
For General Reading and for Presents.

THE HOLIDAY WEEK, AND OTHER SKETCHES; being the First Series of "*Shades of Character*." By the author of "*Charlie Burton*." With twenty-one fine engravings, 1 vol, 229 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half Morocco binding, (38c), and in twelve separate books, fancy covers. [See list below.]

NORTON HARGRAVE, AND OTHER SKETCHES; being the Second Series of "*Shades of Character*." By the author of the preceding. With fourteen fine engravings. 1 vol, 248 pages; 16mo, fine muslin, (75c), gilt edges, (88c), 18mo, half morocco binding, (38c), and in twelve separate books, fancy covers, [see list below].

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Oct. 4, 1851 —tf

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